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BY T. K. ARNOLD, M.A.

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## P R E F A C E.

---

THE plan of this Introduction requires some explanation. Its object is to enable the student, as soon as he can decline and conjugate with tolerable facility, to translate simple sentences after given examples and with given words; the principles trusted to being those of *imitation* and *very frequent repetition*. It is at once a Syntax, a Vocabulary, and an Exercise-book; the Syntax being in *substance* that of *Buttmann's* excellent School Grammar.

One object I have steadily kept in view, that of making the *general construction of sentences* of more importance than the *mere government of cases*, which is nearly all that most Exercise-books\* pretend to teach. The Exercises are adapted for *vivâ voce* practice; but if the book is so used, they should by all means be written down afterwards. The Vocabularies, if possible, but at all events the Examples, should be committed to memory and carefully kept up.

---

\* I beg to except Mr. Kenrick's Exercises, which however, in my opinion, should be used *after* some work like the present.

It is due to Mr. *Ollendorff*, whose Introduction to German is, I see, about to appear in English, to state that the publication of a work like the present was suggested to me by the advantage I myself derived from the use of his book. I had originally drawn it up *exactly* on his plan ; but the probable expense of publication has deterred me, for the present, from publishing it in that shape. The present work differs therefore from his, in requiring from the pupil a general acquaintance with the Accidence.

For the convenience of those who may wish to use the Syntax *as such*, I have added a complete set of Questions to the work.

T. K. A.

*Lyndon,*  
*May 24, 1838.*



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## EXPLANATION OF ABBREVIATIONS, &c.

B., K., M., R., T., denote respectively the Greek Grammars of *Buttmann, Kühner, Matthiä, Rost, and Thiersch*.

But B., when followed by a *numerical* reference, refers to *Bishop Blomfield's Abridgement of Matthiä* (fifth edit.).

E. refers to the *Eton* Greek Grammar.

R., after a declinable word, stands for *root*. Thus, γόνν R. γόννατ means, that the *regular* terminations are to be added to γόννατ.

A Greek letter added after a verb, shows that the *simpler root* (as it appears, for, instance, in *aor. 2.*) ends in that letter.



## GREEK EXERCISES.

---

### § 1. *On the Tenses.—The Article.*

1. THE Imperfect, besides its common meaning, is used to express *continued* or *repeated* actions, taking place in past time.

2. The Aorists express actions *completed* in past time.

Hence the Aorist is used of *momentary* and *single* actions; the Imperfect, of *continued* and *repeated* ones.

The dog *bit* him (*aor.*): the dog *howled* all night (*imperf.*).

Obs. The Imperfect (of *habitual* actions) is often construed by 'used to,' &c.

3. The Perfect expresses actions *continued* or *remaining in their effects* up to the present time.

a) Hence the *aor.* is nearly our *perfect indefinite* (the perf. formed by *inflection*): the *perf.* our *perfect definite* (or perfect with 'have').

b) But when the connection of the past with the present is obvious from the context, the aorist may be used for the perfect; or, in a narrative, for the pluperfect.

c) It is only when a particular stress is to be laid on the time of the occurrence, that the *perfect* or *pluperf.* must be used. All this is however greatly influenced by euphony.

4. It is taken for granted that the pupil knows

(1) That the verb agrees with its nominative case.

(2) That every *adjective* word—whether adjective, participle, pronoun, or article—must agree with its substantive in *gender*, *number*, and *case*.

(3) That the transitive verb is followed by the accusative, &c. &c.

5. *a.* τὸ τῆς ἀρετῆς κάλλος, *the beauty of virtue.*

*b.* ὁ τὰ τῆς πόλεως πράγματα πράττων, *he who transacts (or, manages) the affairs of the state.*

6. (*a*) A governed genitive is often placed between an article and its noun.

In this way *two* and even *three* articles stand together.

7. (*b*) ὁ πράττων (*the (person) doing = ) he who does.*

Hence the *artic.* with a *participle* is equivalent to a personal or demonstrative pronoun with a relative sentence.

### 8. VOCABULARY I\*.

What is the Greek for *virtue*? *beauty*? *city, state*? (πόλις); *thing* or *affair*? (πρᾶγμα<sup>a</sup>); *to do, transact, manage (affairs)*?

πράττω, *do*, has also the *intransit.* meaning of *our to be doing well* or *ill*: i. e. *to be prosperous* or *unfortunate*. In this sense it has the *perf.* 2. πέπραγα. The *a* is long throughout.

*wonder* or *am surprised at, admire* (θαυμάζω); *well* (εὖ); *ill* (κακῶς); *often, frequently* (πολλάκις); *citizen* (πολίτης, *i*,<sup>b</sup>); *judge* (κρίτης).

\* The words not given are to be learnt from the last examples. The pupil must use the following table when the noun is of the *third* (the *fifth* of the Eton Gram.), and then determine by his *Lexicon* which of the *possible nominatives* is the *real* one.

Roots that end in—

*k, p, or t* sounds belong to ξ, ψ, ς, respectively.

ατ belongs to α, ας, or αρ.

ν . . . . . ν or ς [εν, ον, from ην, ων].

ντ . . . . . ας, εις, ους, υς, or ων.

ρ . . . . . ρ [ερ, ορ, from ηρ, ωρ].

Roots that end in—

α belong to ας (*neut.*)

ε . . . . . ης, ενς, ες, or ος, ις, υς, ν (before which the ε is thrown away).

ι . . . . . ις or ι.

ο . . . . . ους, ως, or ω.

υ . . . . . υς or ν.

ω . . . . . ως.

<sup>a</sup> Nouns in *μα* from *verbs* generally denote the *thing produced by the act*. They may be compared with the *pass. participle* (τὸ πεπραγμένον).

<sup>b</sup> Nouns in *της* of the first *decl.* from *verbs*, denote the *male doer of the action*: those from *substantives* denote a *person* standing in any near relation to what is denoted by the substantive: as πολίτης from πόλις. Those in *ιτης* from *subst.* have the *i* long. Κρίτης is from κρίνω.



*Exercise 1.*

9. I admire the beauty of the city. The citizens are doing well. I have often admired the beauty of the cities. The Judge often admired the beauty of virtue. I admire those who transact the affairs of the state. He transacts the affairs of the state ill. The citizens are doing ill. I have often admired the virtue of the citizen. The citizens admire the virtue of the Judge.

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§ 2. *The Article continued.*

10. *a.* ὁ Σωκράτης, *Socrates*; αἱ Ἀθῆναι, *Athens*.

*b.* Σωκράτης ὁ φιλόσοφος, *Socrates the Philosopher*.

*c.* ἵππος ἔτεκε λαγών, *a mare brought forth a hare*.

*d.* γυνή τις ὄρνιν εἶχεν, *a woman (or, a certain woman) had a hen*.

*e.* ἡ κόρη ἐγένετο ἀσκός<sup>c</sup>, *the girl became (or, was turned into) a leather bottle*.

11. (*a*) Proper names often take the article, if they are the names of persons *well known*.

Hence the names of *Deities*, *Heroes*, &c. generally take the article; and the names of persons *recently mentioned*.

12. (*b*) But if the proper name is followed by a *description* which has the article, the proper name is without the article.

13. (*c*) The Greek has no indefinite article (our '*a*').

(*d*) Our '*a*' should be translated by τίς, when a *particular* person or thing is meant, though not particularly described: in other words, wherever we might substitute '*a certain*' for '*a*'.

14. (*e*) The *subject* generally has the article, the *predicate* not.

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<sup>c</sup> Or, ἀσκός ἐγένετο ἡ κόρη. So, Θεὸς ἦν ὁ Λόγος, *the Word was God*. This arises from the nature of a proposition. We usually assert of a particular thing that it is *included*, as an individual in a particular class; not, that it is the *whole* of that class.

## 15. VOCABULARY 2.

What is the Greek for *Socrates*<sup>d</sup>? *Athens*? *philosopher*? *horse*? *mare*? *hare*? *woman*<sup>e</sup>? *hen*<sup>f</sup>? *water*? (ὕδωρ, n. R. ὕδαρ.); *wine*? (οἶνος\*); *boy*, *son*? (παῖς, G. παιδός); *to have*<sup>g</sup>; *to bring forth*<sup>h</sup>, or, of birds, *to lay*? *an egg*? (ὠόν); *damsel* or *maiden*? *leather bottle*? *become*<sup>i</sup>? *three*? (τρεῖς, τρία, B. 34. E. 30.)

## Exercise 2.

16. I admire the beauty of the hen. A boy had a hare. The water was turned into wine. The hen laid three eggs. A certain damsel had three hens. I admire the virtue of the maiden. The hare was turned into a horse. The boy admires the beauty of Athens. The citizens admire the beauty of the woman. I admire those who transact the affairs of Athens. I have often admired the virtue of Socrates. I admire Socrates the philosopher. The woman shall have a hen. The water has been turned into wine. A certain judge has three hens.

## § 3. Article continued.

17. a. ὁ σὸς δοῦλος, *your slave*. b. ἀλγῶ τὴν κεφαλὴν, *I have a pain in my head*. c. ἦδετο ἐπὶ πλουσίοις τοῖς

<sup>d</sup> Σωκράτης, G. οὗς, D. εἰ, &c. A. Σωκράτη (Plato), Σωκράτην (Xenoph.), V. Σώκρατες.

<sup>e</sup> γυνή R. γυναῖκ. V. γύναι.

<sup>f</sup> 'Bird,' but in Att. generally *cock*, *hen*; just as we use *fowl*. G. ὄρνιθος, &c. A. α and ν. Plur. reg., but also, ὄρνεις, G. ὀρνέων, D. ὀρνῖσι(ν) only, Acc. ὄρνεις (ὀρνῖς).

\* οἶνος, with the digamma Φοῖνος, vinum. So ὠόν, ὠφόν, ovum.

<sup>g</sup> ἔχω, ἔξω and σχήσω, ἔσχηκα. Imperf. εἶχον; aor. ἔσχον, ἐσχέθην.

[ἔσχον, σχές (σχέ in compounds), σχοῖν, σχῶ, σχεῖν, σχών.]

<sup>h</sup> τίκτω, (τίξω) τίξομαι, τέτοκα, ἔτεκεν, ἔτεκόμην.

<sup>i</sup> γίγνομαι, γενήσομαι, γεγένημαι and γέγονα, ἐγενόμην. All intrans. for *am born*; *become*. ἐγενόμην and γέγονα also serve for preterites of the verb 'to be.' When γέγονα may be construed 'I am,' it means, 'I am by birth,' or 'have become.' B.

γείνομαι, *am born*, poet.: aor. ἐγενάμην, *begot, bore* (in prose as well as poetry).



πολίταις, *he rejoiced (or was glad) when the citizens were wealthy (or, that the citizens were wealthy).* *d.* ὁ ἐμὸς πατήρ καὶ ὁ τοῦ φίλου, *my father and my friend's* (literally, *my father and the of my friend*).

18. (b) *Mine, yours, &c.* are to be translated by the article, when it is quite obvious *whose* the thing in question is.

Whenever there is any opposition (as, when *mine* is opposed to *yours* or any other person's) the pronouns must be used.

19. (c) When an *adj. without the article* stands *before* the article of the substantive, the thing spoken of is not distinguished from any thing else, but *from itself* under other circumstances<sup>k</sup>.

## 20. VOCABULARY 3.

*Slave*; to feel or suffer pain; to be pained (at); head; to rejoice, be glad, or take pleasure in (dat.); wealthy<sup>l</sup>; father<sup>m</sup>; friend; thine, thy; mine, my; jaw (γνάθος, f.); tooth (ὀδὸς, G. ὀδόντος, m.); ear (οὖς, ὠτός, n.); foot (πούς, ποδός, m.); hand (χείρ, χειρός, f. but R. χερ for G. D. dual, and D. plur.); knee (γόνυ n. R. γόνατ.); brother (ἀδελφός); daughter (θυγάτηρ<sup>m</sup>); mother (μήτηρ<sup>m</sup>); wise, clever (σοφός); happy (εὐδαίμων); I love (φιλῶ); to be vexed at (ἄχθομαι, ἔσομαι, ἡχθέσθην, dat.); beautiful (καλός); bad (κακός).—What preposition follows ἡδέσθαι and ἄχθεσθαι? (ἐπί).

## Exercise 3.

21. The mother of the beautiful daughter has a pain in her jaws. I am glad that my brothers are happy. The father rejoiced in his son's being wise. My friend and my brother's. I often have a pain in my foot. My mother was suffering from a pain in her hands. I feel pain when the citizens are

<sup>k</sup> Thus in the example it is not, '*rich citizens*,' as opposed to *other* citizens; but, '*he rejoiced in their being rich*;' or in the *wealth of* . . . , &c.

<sup>l</sup> Adjectives in *τος* denote what *belongs to, concerns, or comes from* what the root expresses. They are formed from *substantives*, and sometimes from other adjectives in *ος*. When the root ends in *τ* it is sometimes changed into *σ*: πλοῦτος, *wealth*, πλούσιος.

<sup>m</sup> B. 23. E. 12 (11), 13.

wicked. The daughter loves her mother. My slave loves my brother's. I admire your virtue and that of your friend. The beautiful damsel shall be turned into a horse. I am pleased with those who transact the affairs of the state. He was vexed when the citizens were rich. I take pleasure in my daughter's being beautiful.

#### § 4. *Article continued.*

22. *a.* ἡ τοῦ ποιητοῦ σοφία<sup>n</sup>, or ἡ σοφία ἡ τοῦ ποιητοῦ, *the wisdom* (cleverness, &c.) *of the poet.* ἡ καλὴ κεφαλὴ, or ἡ κεφαλὴ ἡ καλή, *the beautiful head.* *b.* Ἀλέξανδρος ὁ Φιλίππου, *Alexander the son of Philip* (υἱός, *son*, understood). ὁ Σωφρονίσκου, *the son of Sophroniscus.* *c.* εἰς τὴν Φιλίππου, *into Philip's country* (χώραν, *country*, understood). *d.* τὰ τῆς πόλεως, *the affairs of the state* (πράγματα understood). τὰ ἐμά, *my affairs, my property.* οἱ ἐν ἄστει, *the people in the city, those in the city.* οἱ σὺν τῷ βασιλεῖ, *those with the king.*

23. (*d*) A *noun* or *participle* is often understood, so that the *article* stands alone.

#### 24. VOCABULARY 4.

*Poet*; *wisdom*; *Alexander*; *Philip*; *Sophoniscus*; *son*; *country*; *ours* (ἡμέτερος); *yours* (ὕμετερος); *march* (an army), when spoken of its general (ἐλαύνω<sup>ο</sup>); *march*, of the army, and of a person *undertaking an expedition*, also *journey, set out*, &c. (πορεύομαι, with aor. 1 pass.; ἐπί τινα, *against a person*). *Persian* (Πέρσης, ου); *Scythian* (Σκύθης, ου);

<sup>n</sup> Substantives in *iā* are derived from *adj.*, and express the *abstract* notion of the *adj.*

The other positions of the *gen.* are occasionally met with: Μηδείης τὴν ἀρπαγὴν. Herod. I. 3. ἡ ἀναχώρησις τῶν Ἀθηναίων. Thuc. I. 12.

<sup>ο</sup> ἐλαύνω, ἐλάσω (ᾶ), ἐλήλακα, ἐλήλαμαι, ἐλάθην. Att. fut. ἐλῶ, ᾶς, ᾷ, &c. infin. ἐλᾶν. It is *trans.* (*drive, urge on*), but used as *intrans.* (*march, ride*), by omission of *acc.*

*Cyrus* (Κῦρος); *king* (βασιλεύς); *madness* (μανία P); *people* (δῆμος); *army* (στράτευμα q, n.); *geometer* (γεωμέτρης, ου); *with* (σύν dat.); *city, town* (ἄστυ<sup>r</sup>, n.).

#### Exercise 4.

25. I admire the wisdom of the geometer. The people in the city admire the beautiful mother of the damsel. The people in the city admire the very beautiful daughter of the very beautiful mother. The king marches into the country of the Scythians. The army of the Persians marches into the country of the Scythians. Cyrus marches against the king of the Persians. The son of Sophroniscus is astonished at the madness of the people. The poet admires those who manage the affairs of the state. I rejoice in the king's being wealthy. I am vexed when the bad are wealthy. The people in the city admire the son of Philip. The king has the tooth-ache (*i. e.* suffers pain in his teeth). The clever geometer has a pain in his knees. A certain poet had a very beautiful horse. Those with the king will march against the son of Philip.

#### § 5. Article continued.

26. οἱ πάλαι (ἄνθρωποι), the *long ago* men = the men of old. ὁ μεταξὺ χρόνος, the *between* time = the intermediate time. ἡ αὔριον, *adv.* (ἡμέρα, day, understood) the *morrow*, the next day.

27. An adverb with the article is equivalent to an adjective.

#### 28. VOCABULARY 5.

*Long ago, formerly; man; between; to-morrow; time; near* (πέλας—

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P This word was formed from an *adj.* μανός, *mad*, which is quoted by Suidas. See 22, n.

q στρατός, στρατιά, *army*; στρατεία, *expedition*. στράτευμα has both meanings; the latter often in Herodotus.

r ἄστυ never means *the state*, as πόλις does. It is often used of an *old* or *sacred* part of a πόλις, as we speak of 'the City' as a part of London.



πλησίον); *one's neighbour* (ὁ πλησίον); *then* (τότε); *now* (νῦν); *here* (ἐνθάδε); *there* (ἐκεῖ); *up, upwards* (ἄνω<sup>s</sup>); *down, downwards* (κάτω); *move* (κινέω); *crocodile* (ὁ κροκόδειλος); *both* (ἄμφω, ἀμφοτέρως; the latter often in the *plural*; ἀμφοτέρα τὰ ὦτα, *both his ears*, Xen.); *life* (βίος); *this* (οὗτος, B. 38. E. 38.).

### Exercise 5.

[In doing the exercise, consider which of the adverbs *comes nearest* to the meaning of the adjective or equivalent phrase.]

29. The men of old did this. They did this the next day (*dat.*) The crocodile moves its upper jaw. The son of Sophroniscus has a pain in both his ears. I am surprised at the madness of the Persians of old times. I wonder at the men of the present day. I admire the wise men of old. They love the present life. We wonder at the madness of our neighbours. The people there are astonished at the madness of those with the king. I am astonished at the cleverness of those who manage my affairs.

### Exercise 6.

30. He had a pain (*imperf.*) in both his knees. The people here admire the son of Sophroniscus. The crocodile was turned into a hare. The people here admire my daughter and my brother's. The people there are doing well. I have often wondered at the wisdom of our present geometers. The crocodile lays eggs. The king of the Scythians has a pain in his lower jaw.

### § 6. Article continued.

31. *a.* ὁ ῥινοκέρως τὴν δορὰν ἰσχυροτάτην ἔχει, *the rhinoceros has a very strong hide.*

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<sup>s</sup> Of countries, ἄνω is used of marching into the *interior*; κάτω, of marching *down to the coast*.

b. φεύγωμεν τὰ αἰσχρά· διώκωμεν τὰ καλά, *let us fly from what is base; let us pursue what is honourable.*

c. μὴ διώκωμεν τὰ αἰσχρά, *let us not pursue what is base.*

d. τὸ ταχὺ λαλεῖν, *talking fast*; τοῦ ταχὺ λαλεῖν, *of talking fast, &c.*; τὸ πάντας κακῶς λέγειν, *the speaking ill of every body.*

e. ἡ ἀρετή, *virtue*; ὁ χρῦσός, *gold*; οἱ ἀγαθοί, *the good*; οἱ ἀετοί, *eagles.*

f. τὸ τελευταῖον, *at last*; τὸ ἀπὸ τοῦδε, *henceforth.*

31\*. (a) To express that a person ‘has a very beautiful head,’ the Greeks said: ‘has *the* head very beautiful †.’

32. (b) τὸ καλόν, is: ‘*the beautiful*’; ‘*the honourable*,’ in the abstract; *beauty*. τὰ καλά, are: *beautiful* (or *honourable*) *things*; *whatever things are beautiful*; *what is beautiful*; or simply, *beautiful things*.

[Obs. The *first person plur.* of the *pres. subj.* is used in exhortations; and *μή* is used with it for *not*. See 108, 1.]

33. (d) The infinitive with the article becomes a substantive declinable throughout, and answering to the English ‘*verbal substantive*.’

34. (e) *Abstract nouns*, and the *names of materials*, generally take the article. When a *whole class*, or *any individual* of that class, is meant, the noun, whether singular or plural, takes the article.

### 35. VOCABULARY 6.

*Rhinoceros*; nose (ῥίς, G. ῥῖνός, f. plur. *nostrils*); horn (κέρας, n.

E. 19. B. p. 20); *hide*<sup>u</sup>; *strong*; *to fly from*; *base, disgraceful*<sup>v</sup>; *pur-*

† The article must not be used, unless it is *assumed* that the thing in question has the property, the object being only to describe of *what kind* it is. If the writer wished to *inform* us that the rhinoceros *has a hide*, which was moreover a *strong*, he would *not* use the article. Thus of the crocodile: ἔχει δὲ καὶ ὄνυχας καρτεροῦς, *it also has strong claws*.

<sup>†</sup> Thus in English, “Burke on the *Sublime and Beautiful*.”

<sup>u</sup> Nouns in α and η, from verbal roots, are generally oxytone. The abstract notion predominates in them (B.); the vowel of the root is often changed into ο, as in perf. 2. (mid.) ὄρω, *flay*; ὄρα.

<sup>v</sup> E. 34. B. 32. II. 1.

*sue*; *fast, quick* (ταχύς<sup>w</sup>, neut. adj. = adv.); *talk*; *speak*; *speak ill of* (what case?); *speak well of* (εὖ λέγειν); *treat ill, behave ill to* (κακῶς ποιεῖν); *treat well, do kind offices to, confer benefits on* (εὖ ποιεῖν); *elephant* (ἐλέφας, ντος, m.); *stag* (ἐλαφος, m.); *gold*; *good*; *eagle*; *at last*; *henceforth*.

διώκειν is also, *to prosecute*; φεύγειν, *to be prosecuted*: διώκειν τινά φόνου, *to prosecute a man on a charge of murder*; φεύγειν φόνου (understand δίκην, *cause, trial*), *to be tried for murder*.

### Exercise 7.

36. The elephant has a hard hide. The maiden has very beautiful hands. The stag has very beautiful horns. The Persian's boys pursue what is honourable. Let us fly from those who pursue what is disgraceful. Do not let us fly from what is honourable. Let us avoid (*fly from*) talking fast. Let us fly from the madness of speaking ill of every body. Let us do kind offices to our friends. The citizens prosecute Philip on a charge of murder. Sophroniscus was tried for murder. Let us henceforth pursue the honourable. Let us not treat our slaves ill. He took pleasure in doing kind offices to the good. The Scythians admire the beauty of gold. The boy wonders at the horn of the rhinoceros.

### § 7. Article as demonstrative pronoun. Pronouns.

37. a. τὰ αὐτὰ τοὺς μὲν λυπεῖ, τοὺς δὲ τέρπει, *the same things pain some persons, but delight others*.

b. Λύκος ἀμνὸν ἐδίωκεν· ὁ δὲ εἰς ναὸν κατέφυγε<sup>x</sup>, *a wolf was pursuing a lamb; and (or but<sup>y</sup>) it fled for refuge into a temple*.

c. καὶ ὃς ἐξαπατηθεὶς διώκει ἀνὰ κράτος, *and he, being*

<sup>w</sup> B. 33.

<sup>x</sup> καταφεύγω.

<sup>y</sup> δέ is not only *but*, but also *and*, and in Homer, *for*. It is used where no other particle is required, to avoid having a proposition in the middle of a discourse unconnected with what goes before. It is often, therefore, omitted in translating into English.



*deceived, pursues at full speed (literally, 'at or with force or strength').*

d. αὐτὸς ἔφη, *he himself said (it)*. μάλλον τοῦτο φοβοῦμαι ἢ τὸν θάνατον αὐτόν, *I fear this more than death itself*. ἔδωκεν αὐτοῖς τὸ πῦρ, *he gave them the fire*. αὐτὸν γὰρ εἶδον, *for I saw the man himself*.

38. (a) ὁ μὲν—ὁ δέ<sup>z</sup>, *this—that; the one—the other, &c.* οἱ μὲν—οἱ δέ, *these—those; some—others*. (More than one ὁ δέ may follow.)

39. (b) In a narrative ὁ δέ stands (once) in reference to an object already named. So, καὶ ὅς when the reference is to a person.

40. (d) 1) αὐτός is 'self' when it stands in the *nom.* without a substantive, or, in an oblique case with one.

2) αὐτός is *him, her, it, &c.* in an oblique case without a substantive.

3) ὁ αὐτός is 'the same.'

4) αὐτός standing alone in an oblique case is never 'self,' except when it is *the first word* of the sentence.

#### 41. VOCABULARY 7.

*Same; some—others; pain, annoy; delight; wolf; lamb; fly for refuge; temple<sup>a</sup>; say (φημί, B. p. 114. E. 111.); more—than; fear<sup>b</sup>; death; give (δίδωμι, E. 95. B. p. 102.); fire; sheep (ῥῆς, οἷς<sup>c</sup>); dog (κύων, m. if the sex is not to be specified. R. κυν. V. κύον); house (οἶκος); deceive*

<sup>z</sup> μὲν, *indeed*;—δέ, *but*. Often, however, there is no considerable opposition between words so connected, the use of μὲν being principally to prepare us for a coming δέ. It need not be translated, except when the context plainly requires an *indeed*.

In translating from English into Greek, whenever the *second* of two connected clauses has a *but*, the first should have a μὲν.

<sup>a</sup> νεώς, *Att.*

<sup>b</sup> In act, *frighten*.

<sup>c</sup> The forms in Attic Greek are: *S.* οἷς, οἰός, οἷ, οἷν—*D.* οἷε, οἰοῖν.

*P.* οἷε, οἰῶν, οἰσί, οἰας and οἷς. (It is *m.* and *f.*)

(ἀπαράω, ἐξαπαράω, the latter being stronger, *to deceive thoroughly*;) *at full speed*; *force, strength*; *ride* (ἐλαύνειν—ἵππον understood); *for*. Can γάρ begin the sentence? (No.) Can δέ? (No.) Can μέν? (No.)

### Exercise 8.

42. A dog was pursuing a sheep, and it fled for refuge into a house. Some admire the mother; others the daughter. Cyrus rides at full speed. I myself say it. I admire the mother more than the daughter herself. They will give him the gold. I will give the gold to (the man) himself. I deceived the slave himself. And they, being deceived, fly for refuge into a temple. And he, riding at full speed, flies from those who are pursuing him\*. The wolves fly at full speed. Let us pursue the wolves at full speed. The same dogs are pursuing the hares. Let us pursue (them) ourselves. Let us not deceive our neighbour. The Persians of those days pursued honourable things. Speak well of those who have done you kind offices.

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### § 8. Pronouns continued.

43. a. ἄλλοι, *others*; οἱ ἄλλοι, *the others*; οἱ ἕτεροι, *the others* (with a stronger opposition), *the other party*.  
 b. ἡ ἄλλη χώρα, *the rest of the country*.  
 c. πολλοί, *many*; οἱ πολλοί, *the many, the multitude, most people*.  
 d. πᾶσα πόλις, *every city*; πᾶσα ἡ πόλις, *the whole city*; *all the city*.  
 e. οὗτος ὁ ἀνὴρ, *or* ὁ ἀνὴρ οὗτος [*not* ὁ οὗτος ἀνὴρ], *this man*. ἐκεῖνος ὁ ἀνὴρ, *or* ὁ ἀνὴρ ἐκεῖνος, *that man*; αὐτὸς ὁ βασιλεύς, *or* ὁ βασιλεὺς αὐτός, *the king himself*.

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\* The acc. of the pronoun is seldom expressed when the person meant is quite obvious.

44. The noun with οὗτος, ὅδε (*this*), ἐκεῖνος (*that*), takes the article; the pronoun standing *before* the article, or *after* the noun.

45. πᾶς in the *sing.*<sup>d</sup> *without* the article (= ἕκαστος), ‘*each*,’ ‘*every*,’ *with* the article, ‘*the whole*,’ ‘*all*.’

#### 46. VOCABULARY 8.

*Others; the others; the other party, the rest of —; many*<sup>e</sup>; *much; great*<sup>e</sup> (μέγας); *the many, the multitude, most people; every, each; the whole, all; this, that; man* (ἄνθρωπος); *cut* (τέμνω<sup>f</sup>; *of a country, to ravage or lay waste, by cutting down its trees, crops, &c.); the enemy* (οἱ πολέμιοι, *adj.*).

*Obs.* ἄνθρωπος (*vir*), *man* as opposed to *woman*, and used in a good sense. ἄνθρωπος (*homo*), *man* as a *human being*, opposed to other animals; and often used, like *homo*, when *contempt* is to be expressed.

#### Exercise 9.

47. The enemy laid waste the whole country. The other party are laying waste the rest of the country. My brother is pursuing the same Persians. I admire this city. I often admired that city. The many do not (οὐ) admire the beauty of wisdom. The king himself is laying waste the rest of the country. A certain man was pursuing his slave; but he fled for refuge into the upper city. The others were turned into eagles. I will give the whole egg to my brother. He gave all the water to his horses. I feel pain in every part of my head (*in my whole head*). Most people rejoice when their friends are wealthy. The other party manage the affairs of the city.

<sup>d</sup> In the plur. πάντες must have the article, when there is reference to *particular* objects: when not, the usage is variable.

<sup>e</sup> E. 25. B. p. 29, 30.

<sup>f</sup> τέμνω, τέμω, τέμνηκα, ἔτεμον, ἐτέμην.

g E. 12, 13. B. p. 15.



§ 9. *Pronouns continued.*

48. *a.* ἔθιζε σαυτόν, *accustom yourself.*

*b.* ἔφη πάντας τοὺς ἀνθρώπους τὰ ἑαυτῶν ἀγαπᾶν, *he said that all men loved<sup>h</sup> their own things.*

*c.* νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαυτῷ, *he thinks that the citizens serve him.*

*d.* στρατηγὸς<sup>i</sup> ἦν Ξενοκλείδης, πέμπτος αὐτός, *Xenoclide was their general (himself the fifth =) with four others.*

49. (*a*) In the reflexive pronouns (ἑαυτοῦ, &c.<sup>k</sup>) the αὐτός is not *emphatic*. To express ‘*self*’ emphatically, αὐτός must precede the pronoun, αὐτὸν σέ, &c.

50. (*b*) ‘*Own*’ is translated by the *gen.* of the reflexive pronoun. ‘*His*’ by the *gen.* of αὐτός. (So ‘*their*’ by *gen. plur.*)

51. (*c*) ἑαυτοῦ is often used (like *sui*) in a dependent sentence, or in a clause having *acc.* and *infin.*, for the *subject* of the principal sentence<sup>l</sup>.

But the simple αὐτόν is often used, or εἰ (οὗ, &c. σφέϊς, σφέας, &c.).

## 52. VOCABULARY 9.

*Accustom<sup>m</sup>, I am accustomed* (εἶωθα, a *perf.* 2 from ἔθω; κατὰ τὸ εἰωθός (*neut. part.*), according to my, his, &c. custom; as my, his, &c. custom was); love, like, am fond of (ἀγαπᾶω, with *dat.*, I am contented with); think, am of opinion; serve, perform service (ὑπηρετεῖν<sup>n</sup> τι τινι, to per-

<sup>h</sup> It is an idiom of our language to use a *past* tense in a sentence beginning with ‘*that*’ (and other dependent sentences), when the verb on which they depend is in a *past* tense. The *pres. infin.* must be used in Greek, whenever the action to be expressed by it did not *precede* the time spoken of.

<sup>i</sup> From στρατός *army*, ἄγω *lead*.

<sup>k</sup> E. 39. B. p. 43.

<sup>l</sup> Of course only when it *cannot* be mistaken for the subject of the *infin.* or dependent verb.

<sup>m</sup> Aug. ι. εἶθιζον, εἴθισμαι. It is used in *pass.*

<sup>n</sup> ὑπό, ἐπίτης, *rower*, properly to row for a person or at his command.

form a service for a person); *general*; to command (an army) (στρατηγέω); *third* (τρίτος); *fourth* (τέταρτος); *every body* (πᾶς τις); *I am present, am here, &c.* (παρ-εἰμι. τὰ παρόντα, *present things, circumstances, or condition*).

### Exercise 10.

53. Accustom yourself to confer benefits upon the good. Every body loves his own things. I accustom myself to serve the state. Cyrus, as his custom was, was riding at full speed. I will give the gold to you yourself. Philip was their general with two others. He thinks that the citizens have conferred benefits upon him. Accustom yourself to be contented with your present condition. Let us not treat those ill who have done good to us. He accustomed himself (*imperf.*) to perform these services for the good. I will perform this service for you. He has a large head.

### § 10. Of the Neut. Adjective.

54. *a.* εἶπε ταῦτα, *he said this.* *b.* τὰ τῶν θεῶν φέρειν δεῖ, *we should bear what comes from the gods.* *c.* σοφώτερον ποιεῖς, *you act more wisely.* αἴσχιστα διετέλεσεν, *he lived in a most disgraceful way.* *d.* ἡ ἀρετὴ ἐστὶν ἐπαινετόν, *virtue is praiseworthy.* *e.* ἡ πολλὴ τῆς χώρας, *the greater part of the country.* ὁ ἥμισυς τοῦ χρόνου, *half the time.*

55. (*a*) In Greek, as in Latin, the *neut. plur.* of an adjective is used without a substantive, where *we* should rather use the *singular*.

56. (*b*) The *neut. article* with a *gen.* case is used in an indefinite way for any thing that *relates to*, or *proceeds from*, what the *gen.* expresses.

57. (*c*) Neuter adjectives are used *adverbially*; and generally,

The neuter *sing.* of the *comparative* } serve also for the *comp.*  
The neuter *plural* of the *superlative* } and *superl.* of the *adv.*

58. When an adjective is the *predicate*, it is often in the *neut. singular* when that is not the gender, or even number, of the *subject*.

This can only be, when the assertion is made of a class or general notion; not of a particular thing. It may be supposed to agree with *thing* understood.

59. *πολύς* (*πλέων* or *πλείων*, *πλείστος*), superlatives, and the *adj.* *ἥμισυς*<sup>o</sup> stand in the gender of the *gen.* that follows them, when we might have rather expected the *neut. adj.* (*τὸ πολὺ τῆς γῆς*, but *ἡ πολλή*.)

#### 60. VOCABULARY 10.

*We ought, should or must, oportet* P; *bear* q; *said* r; *live* (*δια-τελέω*, *ἔσω*, properly *finish, go through*; *βίον* or *χρόνον* understood); *praiseworthy*; *to praise* (*ἐπαινέω*<sup>s</sup>); *act*; *forwardness, zeal* (*τὸ πρόθυμον*, *adj.* for *ἡ προθυμία*); *Peloponnesus* (*Πελοπόννησος*, f.)

#### Exercise 11.

61. The others laid waste half the country. The other party act more wisely. The rest of the Scythians act most wisely. He spent half his life in a most disgraceful way. The others are doing better<sup>t</sup>. The rest of the citizens are doing very well<sup>t</sup>. The king of the Persians has ravaged the greater part of the Peloponnesus. Wisdom is praiseworthy. The son of Sophroniscus said this. Let us bear what comes from the gods. The son of Philip will command (the army) with three others. Accustom yourself to bear what comes from the gods. One ought to like one's own things. A certain man had a hen. Eagles have a very beautiful head.

<sup>o</sup> *Acc. plur.* εἷς and εας. G. οὐς in later writers.

P δεῖ (— δέοι, δέην, δέον), δέήσει. Imperf. ἔδει.

q φέρω, οἶσω, ἐνήνοχα, aor. 1. ἤνεγκα.

Pass. ἐνεχθήσομαι and οἰσθήσομαι, ἐνήνεγμαι, ἠνέχθην.

r εἶπον (εἶπέ, &c.) an aor. 2. Also εἶπα aor. 1., of which εἶπατε, εἰπάτω, and also εἶπας, are used by Attic writers.

s —ἔσω, &c., but ἔννημαι, ἠνέθην.

t By 57 the compar. and superl. of *good* must here be used.



§ 11. *Subject and Predicate.*

62. *a.* τὰ ζῶα τρέχει (four-footed) *animals run.* τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δ' οὐκ ἐφ' ἡμῖν, *of existing things some are in our power, and others are not in our power.* *b.* τοσάδε ἔθνη ἐστράτευον, *so many nations went on the expedition.* *c.* τὰ τῶν φίλων κοινά, *the property of friends is common.*

63. (*a*) The *nom. neut. plur.* generally has the verb in the *singular*; but often not (*b*) when *persons* or *living creatures* are spoken of.

64. The verb 'to be' is often omitted.

## 65. VOCABULARY 11.

*Animal*; *run*<sup>u</sup>; *in a person's power* (ἐπί with the *dat.* of the *person*; ἐπ' ἐμοί, *in my power*; ἐπ' ἐμοῦ, *in my time*); *so many* (τόσος, τοσόσδε, τοσοῦτος); *nation* (ἔθνος, *n.*); *go on an expedition.* *Existing things, things that are*, or (55, *a.*) *what is* (τὰ ὄντα, *part.* from εἰμί, *B. p.* 117. *E.* 63. τῷ ὄντι, *in reality, really*); *to go away* (ἄπ-ειμι<sup>v</sup>, *E.* 103. *B. p.* 118); *now* (= *already, at once, without waiting any longer*—ἤδη).

[Words after which the omission of the *copula* (*is, are, &c.*) is very common.]

*Ready* (έτοιμος<sup>w</sup>); *disappeared, vanished* (φροῦδος<sup>x</sup>); (*it is*) *time* (ώρα); *easy* (ράδιον, *n.*); *hard, difficult* (χαλεπόν, *n.*); *worthy* (ἄξιος); *possible* (δυνατός); *impossible* (ἀδυνατός); *necessity* (ἀνάγκη = *it is necessary*); *lawful, fas* (θέμις), &c.

*Exercise 12.*

66. These things were not in my power. These things took place in our fathers' times. This (*plur.*) is good. It is now time to go away. They are ready to do this. The judge is worthy of death (*gen.*). The boys have disappeared<sup>y</sup>; the

<sup>u</sup> τρέχω, δραμοῦμαι, δεδράμηκα, ἔδραμον.

<sup>v</sup> εἰμι has a *fut.* meaning, and is more common in this sense than ἐλεύσομαι, *fut.* of ἔρχομαι. In the *moods* it is used as *pres.* or *fut.* *B.*

<sup>w</sup> Afterwards ἔτοιμος.

<sup>x</sup> From πρό, ὁδός: only found in *nom.* of all numbers.

<sup>y</sup> Begin with *adj.*

father has disappeared. Many nations will go on the expedition. It is hard not (τὸ μὴ ...) to praise those who transact the affairs of the state. It is easy to the wise, to bear what comes from the gods. It is necessary to bear what comes from the gods. Let us go away at once. Socrates, the son of Sophroniscus, was really wise. For it is not lawful to speak ill of the gods.

§ 12. *On the Moods.*

67. a. μὴ κλέπτε, *do not steal* (forbids all stealing).  
 μὴ κλέψῃς, *do not steal* (forbids stealing a particular thing).  
 b. { πάρεμι, ἵνα ἴδω, *I am here to see.*  
 { παρῆν, ἵνα ἴδοιμι, *I was there to see.*  
 { οὐκ ἔχω (or οὐκ οἶδα), ὅποι<sup>z</sup> τράπωμαι, *I don't know*  
     *which way to turn myself.*  
 { οὐκ εἶχον (or οὐκ ᾔδειν), ὅποι<sup>z</sup> τραποίμην, *I did not*  
     *know which way to turn myself.*  
 c. ἤρετο, εἰ οὕτως ἔχοι, *he asked if it were so.*  
 ἔλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περ  
 ὀρώην, *he told me that the road led to the city*  
*which I saw.*
68. (a) 1) *The moods of the aorist do not refer to past time,*  
*and are therefore construed by the present in*  
*English.*

<sup>z</sup> In *dependent* (or *indirect*) questions, the *regular* rule is to use,

not πόσος;	ποῖος;	πηλίκος;
(quantus?)	(qualis?)	how old or big?
but ὁπόσος,	ὁποῖος,	ὁπηλίκος.

So not πότε;	ποῖ;	ποῦ;	πῶς;	πόθεν;	πῇ;
when?	whither?	where?	how?	whence?	how? whither?
but ὁπότε,	ὅποι,	ὅπου,	ὅπως,	ὁπόθεν,	ὅπη.

So, also, not τίς, but ὅστις. But the *direct* interrogatives are very often used in *indirect* questions, as: ἡρώτα με τίς εἶην, *he asked me who I was.*

- 2) The moods of the aorist express *momentary* actions; those of the present, *continued* ones.  
 3) But the *participle* of the aorist *does* refer to past time. *πεσών, having fallen.*

69. (a) *μή*, when it *forbids*, takes the imperative of the present, the subjunctive of the aorist.

[In doing the exercises, consider (1) whether a *single definite* action is spoken of; or a *continued* action, or *habit*. Having thus determined whether the aorist should be used, or the present (2), *if* you use the *present*, you must also use the *imperative*; if the *aorist*, the *subjunctive*.

Of course the *subj.* of the *present* must be used for the *first person* (when the present is to be used), as the *imperat.* has no first person.

70. The optative is the regular attendant of the historical tenses. Hence,

71. (b) The *relatives* and *particles* (except the compounds of *ἄν*; see 77, 90), which take the *subjunctive* after the *present* and *future*, take the *optative* after the *historical*<sup>a</sup> tenses.

The *optative* is thus, in fact, the *subjunctive* of the *historical* tenses, answering to the *imperfect* and *pluperfect* of the Latin subjunctive.

72. (c) So the particles and pronouns, which go with the indicative in *direct*<sup>b</sup>, take the optative in *oblique*<sup>b</sup> narration.

### 73. VOCABULARY 12.

*Steal; theft* (κλοπή); *know* (οἶδα<sup>c</sup>); *whither* (ποῖ;—in dependent

<sup>a</sup> i. e. *Imperf.*, *aorists*, and *pluperf.*

<sup>b</sup> *Oblique narration* (*sermo obliquus*) is when the *opinions*, *assertions*, &c. of another are related in the *third person*. "He said that he thought, &c."—"He said, 'I think,' &c." would be in *direct* narration (*sermo rectus*).

<sup>c</sup> Properly a *perf.* from εἶδω, see. I have perceived = I know.

οἶδα, ἴσθι, εἰδείην, εἰδῶ, εἰδέναι, εἰδώς.

Plup. ᾔδειν. Fut. εἰσομαι (εἰδήσω).

Perf. οἶδα, οἶσθα, οἶδε | ἴστον, ἴστον | ἴσμεν, ἴστε, ἴσασι.

Plup. S. ᾔδειν, Att. ᾔδη (from ᾔδεα).

ᾔδεις, commonly ᾔδειςθα, Att. ᾔδησθα.

ᾔδει, Att. ᾔδειν, and ᾔδη.

P. ᾔδειμεν and ᾔσμεν.

ᾔδειτε, ᾔστε.

ᾔδισαν, ᾔσαν.



questions, ὅποι; turn (τρέπω. Mid. turn myself). For what is ἔχω sometimes used? (to know: so 'non habeo quo me vertam;') to ask (ἡρώμην aor. 2: ἡρωτάω used for the other tenses); road; lead, of a road; see (ὁράω<sup>d</sup>); to be so (οὕτως ἔχειν, to have (themselves) so). What are *strengthening* particles, and with what words are they often used? (γέ, at least; πέρ, very; δέ, now. They are frequently used with *relatives*.) To be found or brought in guilty (ἀλῶναι<sup>e</sup> with gen.); battle (μάχη); fight (μάχομαι, ἔσομαι, οὔμαι, ημαι); that = in order that, ut (ἵνα); that, after verbs of telling, &c. for Latin acc. with *infin.* (ὅτι, with *indic.* unless the *optative* is required by 72.)

### Exercise 13.

74. I am here to see the battle. I was there to see the battle. Do not pursue what is disgraceful. The road leads to Athens. The boy says that the road leads to Athens. The boy told me that the road led<sup>f</sup> to Athens. Do not deceive your father (of a *particular* instance of deceit). The Persian was found guilty of murder. I asked him what he was doing. He asked me who I was. Who are you (*plur.*)? I asked them who they were. He told me that Xenocides commanded them with two others. Do not steal these things. Do not accustom yourself to deceive your mother. I was there to fight. He asked me whether these things were so.

### § 13. The Moods continued.

#### On εἰ and ἄν. Conditional Propositions.

#### (Introductory remarks on ἄν.)

75. This particle (of which Hermann considers the real meaning to be *by chance, perhaps*; but Hartung, *else, otherwise*) gives an expression of *contingency* and *mere possibility* to the assertion.

<sup>d</sup> Tenses supplied from roots ὁπ, εἰδ:

ὁράω, ὁψομαι, ἐώρακα, ἐώραμαι (ῶμαι), ὥφθην. Imp. ἐώρων.

For aor. εἶδον, ἰδέ, &c. and εἰδόμην, ἰδοῦ, &c.

<sup>e</sup> ἀλίσκομαι (*am taken or caught*), ἀλώσομαι, ἐάλωκα.

Aor. ἐάλων (ἤλων), ἀλοίην, ἀλῶ, ἀλῶναι, ἀλούς.

<sup>f</sup> See 48. n.

76. Its *principal* use is in the *conclusion* of a hypothetical sentence; and when it stands in other sentences, it often refers to an *implied condition*.
77. It coalesces with several particles, so as to form one word with them.  
Thus with εἰ, ὅτε, ἐπειδὴ,  
it forms ἐάν, ἥν, ἄν, ὅταν, ἐπειδάν.
78. The ἄν = ἐάν, εἰ ἄν, regularly begins the sentence, and is thus distinguished from the simple ἄν, which *must have some words* before it.

- 
79. a. εἴ τι ἔχεις, δός, *if you have any thing, give it.*  
b. ἐάν τι ἔχωμεν, δώσομεν, *if we have any thing, we will give it.*  
c. εἴ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελήσῃς, *if any one should do this, he would do me a great service.*  
d. εἴ τι εἶχεν, ἐδίδου ἄν, *if he had any thing, he would give it.*  
εἴ τι ἔσχεν, ἔδωκεν ἄν, *if he had had any thing, he would have given it.*

80. εἰ (like our 'if') has the two meanings of *if* and *whether*: it goes with the *indic.* or *optative*; but not, in good writers, with the *subjunctive*.—(See example in 67. c.)

81. a. *Possibility* without any expression of *uncertainty*: εἰ with *indic.* in both clauses.  
b. *Uncertainty* with the *prospect of decision*: ἐάν with *subjunctive* in the conditional, and the *indic.* in the consequent clause.  
c. *Uncertainty* without any such accessory notion: εἰ with the *optative* in the conditional clause, and ἄν with the *optative* in the consequent clause.  
d. *Impossibility*, or belief that the thing is *not* so: εἰ with *imperfect* or *aorist* in the conditional clause; ἄν with *imperf.* or *aorist* in the consequent clause.

(1) The imperfect is used for *present* time, or when the time is quite *indefinite*.

(2) If both condition and consequence refer to *past* time, the *aorist* must be used, at least in the *consequent* clause.

(3) The condition may refer to *past* time, and the consequence to *present*.

εἰ ἐπείσθην, οὐκ ἂν ἡρῶστον, *If I had (then) been persuaded, I should not (now) be out of health.*

## 82. VOCABULARY 13.

*To benefit, to do a service; hurt, injure* (βλάπτω); *kill, put to death* (ἀπο-κτείνω); *speak the truth* (ἀληθεύω); *mina* (μνᾶ); *talent* (τάλαντον); *not only—but also* (οὐχ ὅτι &—ἀλλὰ καί); *even* (καί); *not even* (οὐδέ).

[*Obs.* ὠφελεῖν, βλάπτειν, &c. take, besides *acc.* of *person*, an *adj.* in the *acc. neut. plur.*, where we should use adverbs; *very, more*, &c. μέγала, μικρά, μείζω, τὰ μέγιστα.]

## Exercise 14.

83. If I have any thing, I will give it. If you were to do this, you would confer the greatest benefit upon me. If any one should do this, he would greatly injure me. If I had a mina, I would give it to the slave. If he had had even three talents, he would have given them to his brother. If any one were to do this, he would do the greatest injury to the state. If you speak the truth (i. e. *if what you say should prove true*), I will give you three talents. If the wise were to manage the affairs of the state, they would confer a great benefit upon all the citizens. If this be so, I will go away at once. If you were really wise, you would admire the beauty of virtue. I am here to see not only the city, but also the whole country. If the citizens were wise, they would have killed not only Xenoclides, but also Philip. If you should be found guilty of murder, the citizens will put you to death.

## § 14. The Moods continued.

84. a. ἡδέως ἂν θεασαίμην ταῦτα, *I would gladly see this,*  
or, *I should like to see this.* ἀνθρωπον ἀναιδέσ-

g Such a verb as 'I do not say' is understood: I saw, *not that* my son, *but also*, &c. = I saw (*I do not say*) that (*I saw*) my son, *but also*, &c.



τερον οὐκ ἄν τις εὐροί, *a man (or, one) could not find a more shameless fellow.*

b. οὐκ ἄν φεύγοις, *you will not escape.*

c. πόσον ἄν οἶει εὐρεῖν τὰ σὰ κτήματα πωλούμενα; *how much do you think that your possessions would fetch (literally, find) if they were sold?*

d. οὐκ ἔστιν ἕνα ἄνδρα ἄν δυνηθῆναί ποτε ἅπαντα ταῦτα πράξαι, *it is not possible that one man should ever be able to do all this.*

e. τᾶλλα<sup>h</sup> σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν, *I hold my tongue about the rest, though I should have much to say. αἰτεῖ μισθὸν, ὡς οὕτως περιγενόμενος ἄν τῶν πολεμίων, he asks for pay, on the plea that he could then conquer his enemies.*

84\*. The optative with ἄν is equivalent to our *may, might, would, should, &c.*

It properly refers (as our *would, &c.*) to a condition supposed. Thus in (a), 'I would gladly see it,' if it were possible; in (b) 'one could not,' &c. if one were to look.

85. (b) The optative with ἄν is often translated by the *future*.

The Attics were peculiarly fond of expressing themselves in a doubtful way; of avoiding all *positiveness* in their assertions; and hence the optative with ἄν is used of the most positive assertions.

86. (e) ἄν gives to the *infinitive* and the *participle* the same force that it gives to the *optative*.

Thus (as in d.) the *infin.* gets the force of an *infin. future*<sup>i</sup>.

This is the common way of expressing the future after verbs of *hoping, thinking, trusting, praying, knowing, confessing, &c.*, when it is dependent on a condition expressed or implied.

<sup>h</sup> For τὰ ἄλλα.

<sup>i</sup> γράφειν ἄν = *scripturum esse*.

γεγραφέναι ἄν = *scripturum fuisse*.

γράφαι ἄν = (a) *scripturum fuisse*, or  
as *pres.* (b) *scripturum esse*.

γράφειν ἄν = *scripturum fore*. (K.)

(γράφειν ἄν is proved, I think, to be correct by Hartung, against Porson, Hermann, &c. Kühner and Rost both agree with Hartung.)

Of a *positive unconditional* expectation, &c. the infinitive without *ἄν* is to be used: the *future*, if future time is to be strongly marked; if not, the *aor.* or *present*, according as the action is *momentary* or *continued*. (K.)

### 87. VOCABULARY 14.

How is 'would (or should) like to...' translated? (By ἡδῶς<sup>k</sup> gladly. ἡδίστ' ἄν... should like extremely; ἡδιον ἄν.....ῆ, I would rather—than); see, behold; shameless; shamelessness, impudence (ἀναιδεια<sup>l</sup>); find, of things sold, fetch (εὐρίσκω<sup>m</sup>); possession<sup>n</sup>; acquire, get (κτάομαι, perf. κέκτημαι = I possess); sell; can, am able (δύναμαι<sup>o</sup>). What does ἔστιν sometimes mean? One (εἶς, μία, ἓν); hold my tongue about; ask for (in mid. ask for myself); pay; conquer, get the better of (περιγίγνομαι with gen.); escape from (φεύγω, acc.); black (μέλας); flatterer (κόλαξ); flatter (κολακεύω); ever, at any time (ποτέ<sup>p</sup>); just (δίκαιος); faithful (πιστός); how much; think\*; hope (ἐλπίζω).

### Exercise 15.

88. One cannot find a more shameless flatterer. One cannot find a blacker dog. You will not escape from those who are pursuing you. If I possessed a talent, I would not ask you for pay. It is not possible that you, being a man, should be able to deceive the gods. You will not deceive God, the judge of all. I should like to find these things. I should like to see the old geometers. Let us fly from the shamelessness of wicked men. You will not find a juster judge. Do not steal the poet's gold. Do not flatter. If you do this, you

<sup>k</sup> From ἡδύς, *sweet*. Adverbs in *ως* are formed by adding *ως* to the root; *καλ-ός*, *καλῶς* *ταχύς*, *ταχέ-ος*, *ταχέ-ως*.

<sup>l</sup> The termination *ια* becomes *εια* when derived from adjectives in *ης*, by contraction with the *ε* of the root; *ἀναιδής*, *ἀναιδέ-ος*, *ἀναιδέα*. The *α* is then shortened, and the accent thrown back to the last syllable but two.

*α* is an inseparable particle, meaning 'not' in compound words. It generally takes *ν* before a vowel:—*α not*, *αἰδ*, the root of words denoting *reverence*, *respect*, *shame*, &c.

<sup>m</sup> εὐρίσκω, εὐρήσω, εὔρηκα, εὔρημαι. εὔρον, εὔρομην, εὔρέθην.

<sup>n</sup> See B. a.

<sup>o</sup> δύναμαι, δυνήσομαι, δεδύνημαι, ἡδυνήθην. (2 sing. δύνασαι.)

<sup>p</sup> πότε; *interrog. when?*

\* οἶμαι and οἶμαι (2 sing. οἶτι), οἴσομαι, ᾤθην. Imperf. ᾤομην, ᾤμην.

will conquer your enemies. How much do you think the eagle will fetch, if offered for sale? I asked him how much (67. *z*) his possessions would fetch, if sold? I will ask for three talents, on the plea that I shall then conquer all my enemies. I hope that you will be able to do all this.

§ 15. *The Moods continued.*

89. *a.* παρίσομαι, ἐάν τι δέη<sup>q</sup> (60, p.), *I will come to you (or, be with you), if I am wanted.*

*b.* ἔφη παρῆσθαι, εἴ τι δέοι or δεήσοι, *he said that he would come, if he was wanted.*

*c.* τότε δὴ<sup>r</sup>, ὅταν ἂν χρῇ<sup>s</sup> ποιῇς, εὐτυχεῖς, *then only are you happy, when you do what you ought.* τότε δὴ, ὅταν ἂν χρῇ ποιήσης, εὐτυχήσεις, *then only will you be happy, when you have done<sup>t</sup>, what you ought* (tum demum, quum officia tua expleveris, felix eris).

*d.* ἐπειδὴν ἅπαντα ἀκούσητε, κρίνατε, *when (or after) you have heard all, decide.*

*e.* διαφθερεῖ ὅ,τι ἂν λάβῃ, *he will destroy whatever he takes or lays hold of (ceperit).*

90. (*a*) The compounds of ἄν (ἐάν, ὅταν, ἐπειδάν, &c. 77.) regularly take the *subjunctive*. The same rule applies to *relatives* with ἄν.

<sup>q</sup> τί = *at all*. ἐάν τι δέη, *if it should be at all necessary.*

<sup>r</sup> *Then truly* (and not before) = *then only*.

<sup>s</sup> χρῇ (*oportet*)—χρεῖν, χρῶ, χρῆναι, *part. neut.* (τὸ) χρεών. *Imperf.* ἐχρῆν or χρῆν (*not, ἔχρη*): *fut.* χρήσει.

<sup>t</sup> Properly, ‘*when you shall have done:*’ but in English a *future* action that is to precede another *future* action, is generally put in the *present* or *perfect* tense. We do not, that is, mark that it is *now* future, but consider ourselves as removed by the ‘*when*,’ &c. to the time of its happening.



91. (b) When they come into connexion with *past time* or the *oblique narration*, they either remain unchanged, or the simple words (εἰ, ὅτε, ἐπειδή—ὅς, ὅστις, ὅσος, &c.) take their place with the *optative* (70).

91\*. (c. d. e.) When these compounds of ἄν, and relatives with ἄν, go with the *subjunctive of the aorist*, they answer to the Latin *future perfect* (*futurum exactum*).

## 92. VOCABULARY 15.

*At all; also* (καί); *one ought; if there is any need, or occasion; am happy, or fortunate, prosper; fortune* (τύχη); *hear*<sup>u</sup>; *judge, decide; when; then; when?* (πότε); *destroy* (δια-φθείρω); *take* (λαμβάνω<sup>w</sup>); *whosoever, whatsoever*<sup>x</sup>.

[παρῆναι, *to be present (here or there)*, is often used of *being present to assist*; where we should use ‘*come to you*’ or ‘*be with you*.’]

## Exercise 16.

93. He says that he will come, if he is wanted. If we do what we ought, we shall be happy. If the citizens were to do what they ought, they would be happy. If the citizens had done what they ought (*imperf.*), they would be happy (*now*). When I have any thing, I will give it. When they see this, they will fear. When you have managed the affairs of the state well, you shall manage mine also. He hopes that he shall (thus) be able to deceive the gods also. I am glad that the enemy are destroyed (17. c.). If the enemy had done this, they would have been destroyed. The judge said, that he would come, if he was wanted.

<sup>u</sup> *Fut.* ἀκούσομαι (but *aor.* 1. ἤκουσα), ἀκήκοα, ἤκουσμαι.

<sup>v</sup> B. p. 63, 7. and 66, 3. E. 59. ‘*Dissyllaba quinta*, &c.’ and 61.

<sup>w</sup> λαμβάνω, λήψομαι, εἴληφα. ἔλαβον.

<sup>x</sup> The neut. of ὅστις (E. 37. B. 41.) has generally a mark like a *comma* (called *diastole* or *hypodiastole*) after the *o*, to distinguish it from ὅτι, *that*.

§ 16. *The Moods continued.*

94. *a.* ὑπερῶν<sup>γ</sup> εἶχεν ὅπότε<sup>δ</sup> ἐν ἄστει<sup>ε</sup> διατρίβοι<sup>α</sup>, *he had an upper chamber whenever he stayed in town.*

*b.* ἔπραττεν ἂ δόξειεν αὐτῷ, *he did what (in each case) seemed good to him.*

*c.* οὐς (μὲν) ἴδοι εὐτάκτως καὶ σιωπῇ ἰόντας, ἐπῆνυι<sup>β</sup>, *he used to praise those whom (at any time) he saw marching in good order and in silence.*

95. (*a*) The *optative* is used of what happened often, when the time spoken of is *past*.

For *pres.* or *future time* the relatives with ἄν and compounds of ἄν would be used.

To relatives ἄν gives in this way the force of our *ever*. θεῖς ἄν (= quicumque, siquis) *whoever, any man who; in plur. all who.*

## 96. VOCABULARY 16.

*Upper chamber; whenever; stay (in a town); it seems good (δοκεῖ<sup>c</sup> = videtur, videntur; ἂ δοκεῖ μοι, what seems good to me, what I please or choose to do); in good order; rank (τάξις, f.<sup>d</sup>); order, arrange (τάσσω, ξω); dining-room (ἀνώγειον, n.<sup>e</sup>); march (of a single soldier<sup>f</sup>); silence; horse-soldier (ἱππεύς, plur. cavalry); to charge an enemy (ἐλαύνειν εἰς with acc., sometimes ἐπὶ).*

*Exercise 17.*

97. He had a dining-room whenever he stayed in town. The judge had an upper chamber whenever he stayed in town. I praise all whom I see acting well. The judge praised all whom he saw acting well. I will do whatever I please. When-

<sup>γ</sup> ὑπερῶν, adj. understand οἶκημα. ὑπερώϊος, —ῶος, from ὑπέρ, as πατρώϊος, —ῶος from πατήρ. P.

<sup>δ</sup> ἄστει is used of Athens as we use 'town' of London.

<sup>ε</sup> διατρίβειν, to rub (or wear) away, χρόνον, βίον (conterere tempus, terere vitam). Without acc., to linger, stay, &c.

<sup>β</sup> The imperfect of an habitual action; translated by 'used to,' &c. See 2. Obs.

<sup>c</sup> δοκεῖ (seem and also think), δόξω, δεδογμαι (visus sum), aor. 1. ἔδοξα. (The 3 sing. δοκεῖ, imperf. ἰδούκει, δόξει, ἔδοξε(ν), δεδοκται).

<sup>d</sup> τάσσω, real root ταν. Hence τανγ-σις = τάξις. Nouns in σις, σια, from verbs, denote regularly the abstract notion of the verb. Hence τάξις = the putting in order; but also order, a place assigned, &c.

<sup>e</sup> = ἀνώγειον from ἄνω, γαῖα earth, ground.

<sup>f</sup> εἶμι, ibo. See E. 103. B. p. 118.

ever he took any city, he used to kill all the citizens. When I have taken the city, I will kill all the citizens. When you have taken the city, do not kill the citizens. I praise those who march in silence. If you march in good order, I will praise you. Who would not admire cavalry marching (*riding*) in order? The cavalry of the Persians charge the ranks of the enemy. I should like to see cavalry charging the enemy.

### § 17. On the Moods.

98. a. βούλει<sup>f</sup> οὖν σκοπῶμεν; *do you wish, then, that we should consider (the question)?*

b. πόθεν βούλει ἄρξωμαι; *what do you wish me to begin with?*

c. τί ποιῶ; *what shall I do?* ποῖ τράπωμαι; *whither shall I turn myself?*

d. εἴπω οὖν σοι τὸ αἴτιον; *shall I then tell you the cause?*

e. νῦν ἀκούσω<sup>g</sup> αὐθις—; *shall I now hear again—?*

99. The subjunctive is used in *doubting* questions, either alone, or after βούλει, θέλεις (*do you wish?*).

So also after οὐκ ἔχω or οἶδα (67. b.), and ἀπορῶ, *I am at a loss*, ἔρωτῶ(άω) *ask*, ζητῶ(έω) *seek* (optat. after the historical tenses, 67. b.).

### 100. VOCABULARY 17.

*Wish* (βούλομαι, θέλω or ἐθέλω<sup>h</sup>); *consider*; *examine*; *whence*; *begin*; *cause*<sup>i</sup>; *again*; *then* (of inference); *am at a loss*<sup>k</sup>; *seek*.

<sup>f</sup> E. 66, note, B. 70. note.

<sup>g</sup> The subjunctive used in this way (subjunctivus dubitativus or deliberativus) must not be mistaken for the future.

<sup>h</sup> ἐθέλω (the most general expression for *wishing*) denotes particularly that kind of wish in which there lies a *purpose* or *design*; consequently the desire of something, the execution of which *is*, or *appears to be*, in *one's own power*. Βούλομαι, on the other hand, is confined to that kind of *willingness* or *wishing*, in which the *wish* and *inclination towards* a thing are either the only thing contained in the expression, or are at least intended to be marked particularly. Hence it expresses a *readiness* and *willingness to submit to* what does not exactly depend upon oneself. —(B. Lexilogus, Eng. Trans. 194.)

<sup>i</sup> Properly *adj.*

<sup>k</sup> From a *not*, πόρος *passage, outlet*.



[ἀφ' ὑμῶν, ἀπὸ σοῦ, &c. ἀρξάμενος<sup>1</sup> (*having begun with you =*) and you among the first; and you as much as any body.]

### Exercise 18.

101. What shall I say? Do you wish, then, that we should go away? What shall we do? Do you wish, then, that we should tell you the cause? Do you wish, that I should hold my tongue about this? Do you wish, then, that I should begin? All men, and you as much as any body, praise this man. This eagle has a black head. They praise not only the mother, but also the daughter. Not only you, but also your friends, will prosper, if you do this. We must bear what fortune sends (*what comes from fortune*). You yourself shall hear. I am at a loss what to do. They are at a loss which way to turn themselves. They did not know which way to turn themselves.

### § 18. *The Moods continued.*

102. *a.* εἴ τι ἔχοι (or ἔχει), ἔφη δώσειν<sup>m</sup> } Compare examples  
*b.* εἴ τι ἔχοι, ἔφη δοῦναι ἄν } in 79.  
*c.* εἴ τι εἴχεν, ἔφη δοῦναι ἄν }
103. *a.* When conditional propositions become dependent on another verb, the *consequent clause* is in the *infinitive*.  
*b.* Instead, therefore, of the *optative with ἄν* (in 79. *c.*) we shall have the *infinitive with ἄν*.  
*c.* Instead of the *imperfect* or *aorist with ἄν* (79. *d.*) we shall have the *present* or *aorist infinitive with ἄν*.
104. *a.* Instead of the *indic. future* (79. *b.*) we shall have the *infinitive future*; and *εἰ with optative* instead of *εἰάν with subj.*, if in connexion with *past time*.

<sup>1</sup> The ἀρξάμενος must be in the case of whatever it refers to.

<sup>m</sup> Also εἴ τι ἔχει (or ἔχοι), ἔφη δώσειν ἄν. See 86. *i.*

105. Thus where we should have had in the *consequent clause*,

ποιήσω,	{ ποιῶμι' ἄν,	{ ποιήσαιμ' ἄν,	{ πεποιήκοιμ' ἄν,
	{ ἐποίουν ἄν,	{ ἐποίησα ἄν,	{ ἐπεποίηκεν ἄν,

we shall have,

ποιήσεν,	ποιεῖν ἄν,	ποιῆσαι ἄν,	πεποιηκέναι ἄν.
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### Exercise 19.

106. He said that, if you were to do this, you would do him the greatest service. I said that, if any one should do this, he would greatly injure me. He said that, if he had a mina, he would give it to the slave. He said that, if any one were to do this, he would do the greatest injury to the state. He said that he was there to see the battle. How much do you think that your horses would fetch, if they were sold? Who would not wonder at the shamelessness of this basest flatterer? He told me, that his daughter had very beautiful hands. I should extremely like to see the wise men of old. If the Persians of the present day were wise, they would be doing better. I should wish to be contented with what comes from the gods.

### § 19. οὐ and μή.

107. a. Οὐκ ἐθέλειν<sup>n</sup> φησίν, *he says that he does not choose.*  
 b. Νομίζει οὐ καλὸν εἶναι, *he thinks that it is not honourable.*  
 c. οὐ δύναται οὔτ' εὖ λέγειν, οὔτ' εὖ ποιεῖν τοὺς φίλους, *he cannot either speak well of his friends, or treat them well.*

<sup>n</sup> Of ἐθέλω, θέλω (see 100. h.), the former is the common prose form: ἐθέλω, —ήσω, —ηκα.

d. οὐκ ἐξῆν εἰσελθεῖν παρὰ τὸν στρατηγόν, ὁπότε μὴ σχολάζοι, *persons were not allowed to go in to the general, when he was not at leisure.* (Here a condition is implied: *if* he was not at leisure at that time.)

107\*. 1) Οὐ denies *independently* and *directly*.

2) Μή does not deny *independently* and *directly*, but *in reference to something else*; to some *supposed case, condition, or purpose*; or in the expression of some *fear, solicitude, or care*.

108. 1) Μή is used in all *prohibitions* (see §2).

2) With all *conditional* particles, εἰ, ἐάν (ἤν, ἄν), ὅταν, ἐπειδάν, &c., and with ὅτε, ὁπότε, *when*, if a condition is implied (*d.*).

3) With all particles expressing *intention* or *purpose*; ἵνα, ὅπως, ὥς, &c.

*Note.*—In the same cases the compounds of μή will be used when required.

109. But οὐ is used with ὅτι, ὥς: and also with ἐπεί, ἐπειδὴ (*when, after, and as causal conjunctions as, since*), because they relate to *actual facts*.

110. (a. b.) Οὐ is also (*generally*) used when the *opinions, &c.* of another person are stated in *oblique narration*.

For though these seem to be dependent, they are only distinguished from direct assertions in *form*.

111. (c.) Negatives do not *cancel*, but rather strengthen one another.

Hence the particles for *neither—nor* are to be used for *either—or* after a negative.

## 112. VOCABULARY 18.

*Nobody* (οὐδεὶς, μηδεὶς); *not a single person* (οὐδὲ εἷς, μηδὲ εἷς); *no longer* (οὐκέτι, μηκέτι<sup>o</sup>); *not even* (οὐδέ, μηδέ); *neither—nor* (οὔτε—οὔτε; μήτε—μήτε); *neither—nor yet* (οὔτε—οὐδέ; μήτε—μηδέ); *both—and* (καί—καί, or τέ—καί); *unless* (εἰ μή); *go into*; *go away* (ἀπέρχομαι<sup>p</sup>); *company* (= intercourse with; ὁμιλία); *bid, order* (κελεύω);

<sup>o</sup> ἔτι is *yet, still*; with negatives, *no longer*.

<sup>p</sup> ἔρχομαι, ἐλεύσομαι, ἐλήλυθα, (ἤλυθον,) ἦλθον. See 65. v.



one is allowed, licet (ἔξεστι); to be at leisure; leisure (συχολή. συχολῆ, slowly: with a verb = *am slow to do a thing*, &c.).

Obs. τέ—καί is very often used, where *we* should only use 'and.'—The notions are thus brought into closer connexion, and the τέ prepares us for the coming καί.

### Exercise 20.

113. I will go away (65. c.), that I may not see the battle. Let us no longer pursue what is disgraceful. He told me, that the road did not lead to Athens. Do not think, that the citizens serve you. If you do not do what you ought, you will not prosper. No longer accustom yourself to deceive your father. I will not take it, unless you bid (me). Let no one steal this. Let not a single person go away. He says that the boys do not wish to go away. Let us not fly from the company of the good. He said that, unless the citizens performed him this service, he would lay waste the rest of the country. I shall be slow to do that.

### § 20. Verbals in τέος.

114. a. G. ἐπιθυμητέον ἐστὶ τῆς ἀρετῆς, *we, you, &c. should desire virtue.*

D. ἐπιχειρητέον ἐστὶ τῷ ἔργῳ, *we, you, &c. should set about the work.*

A. κολαστέον ἐστὶ τὸν παῖδα, *we, you, &c. should punish the boy.*

b. ἀσκητέον ἐστὶ σοι τὴν ἀρετήν, } *you should cultivate*  
ἀσκητέα ἐστὶ σοι ἡ ἀρετή, } *virtue.*

c. πειστέον ἐστὶν αὐτόν, *we must persuade him.*

πειστέον ἐστὶν αὐτῷ, *we must obey him.*

N.B. These examples may all be translated *passively*. *Virtue should be cultivated, &c.*

115. These verbals are formed both from *trans.* and *intrans.* verbs; and also from *'mid.* (*deponent*) verbs, since they are sometimes used in a passive meaning.

116. (a) They are *passive*, and take the agent in the *dative*; but they *also* govern the object in the same case as the verbs from which they come.

117. (a) When used in the *neuter* (with the agent in the *dat.* omitted) they are equivalent to the participle in *dus* used in the same way, and express: ‘one must, ought,’ &c.; ‘we, you, &c. must, ought,’ &c.; or ‘is to be,’ &c.

118. (b) When formed from transitive verbs, they may also be used in *agreement with* the object, the agent being still in the *dative*.

Here, too, they exactly agree with the participle in *dus*.

119. Two peculiarities in Attic Greek deserve notice :

1. The *neut. plur.* is used as well as the *neut. sing.*
2. The *agent* is sometimes put in the *accus.* as well as the object.

120. When a verb has two constructions with different meanings, the verbal adjective sometimes has both : thus *πειστέον* with *accus.* has the meaning of *persuade* (*πείθειν τινά*) ; with the *dat.* that of *to obey* (*πείθεσθαι<sup>1</sup> τινι*).

#### 121. VOCABULARY 19.

To practise, exercise, cultivate (*ἀσκέω*) ; desire (*ἐπι-θυμέω* *gen.*, from *ἐπί* on, *θυμός* mind, passion) ; set about, take in hand (*ἐπι-χειρέω* *dat.*, from *ἐπί*, *χείρ*) ; work, task, production ; parent (*γονεύς*) ; attempt, endeavour, try (*πειρῶμαι*, *v. s.* *πειρᾶτός*) ; permit, suffer (*ἰάω<sup>r</sup>*, *v. s.* *ἰατέος*) ; restrain by punishment, punish, chastise (*κολάζω*, *fut.* — *άσομαι*) ; run to the assistance of, assist in the defence of (*βοηθέω<sup>s</sup>*).

*Obs.* These verbals should be formed from *aor. 1. pass.* <sup>t</sup> by rejecting the *augment*, turning *θην* into *τέος*, and therefore the preceding *aspirate* (if there is one) into its *mute* (i. e. *πτ, κτ*, for *φθ, χθ*).

Form verbals from *διώκω* pursue, *φεύγω* fly from, *ώφελέω* benefit.

#### Exercise 21.

122. The great work must be set about. We must not shun

<sup>1</sup> Perf. 2. (or mid.) *πέποιθα*, I trust or feel sure ; I am persuaded.

<sup>r</sup> Augment *ι*.

<sup>s</sup> From *βοή* cry, *θέω* run.

<sup>t</sup> For if the *aor. 1.* has a different vowel, &c. from *perf. pass.*, the *verbal adj.* follows *it*, and not the *perf.*

the labour. All the citizens should confer benefits on the state. He said that all the citizens ought to confer benefits on their country (*state*) when there is any occasion. We must fly to the assistance of our country. We must set about the task of chastising the boy. If the slave had done this, it would be necessary to punish him. If the boy should do this, it would be necessary to punish him. He told us that if this were so, we ought to set about the task. We must punish not only my boy, but also my brother's. Parents and poets love their own productions. He said that virtue should be cultivated by all. Whoever (95, 3) is caught, shall be punished. We must not be slow to obey our parents.

### § 21. Double Accusative.

123. *a.* Θηβαίους χρήματα<sup>u</sup> ᾗτησαν, *they asked the Thebans for money.* *b.* οὐ σε ἀποκρύψω ταῦτα, *I will not hide this from you.* *c.* τοὺς πολεμίους τὴν ναῦν ἀπεστερήκαμεν, *we have deprived the enemy of their ship.* *d.* διδάσκουσι τοὺς παῖδας σωφροσύνην, *they teach the boys modesty (moderation or self-restraint).* *e.* τὸν παῖδα ἐξέδυσε τὸν χίτωνα, *he stript the boy of his tunic.*

124. Verbs of *taking away from, teaching, concealing, asking, putting on or off*, take two accusatives.

### 125. VOCABULARY 20.

*Thebans*; *money*<sup>u</sup>; *hide* (κρύπτω<sup>v</sup>, ἀποκρύπτω); *ship*<sup>w</sup>; *deprive of; take away from* (ἀφ-αίρω<sup>x</sup>); *teach*<sup>y</sup>; *modesty, moderation, self-restraint*<sup>z</sup>;

<sup>u</sup> From χρᾶσμαι (see 8. *a*). It is only in the plur. that it means *money*, &c. Properly, a thing used.

<sup>v</sup> In aor. 2. β for charact.

<sup>w</sup> ναῦς, νεώς, νηϊ, ναῦν, — νῆες, νεῶν, ναυσί, ναῦς. These are the forms as used in Attic Greek.

<sup>x</sup> αἰρέω (ἦσω, &c.), εἶλον, ᾗρέθην.

<sup>y</sup> διδάσκω, διδάξω -ομαι, δεδίδαχα.

Act. *I teach.* Mid. *I have (them) taught.*

<sup>z</sup> Σωφροσύνην.... quam soleo equidem quum temperantiam tum moderationem



to be wise (i. e. prudent) or in one's right mind (σωφρονῶ); to be mad (μαίνομαι<sup>a</sup>); die (θνήσκω<sup>b</sup>, ἀποθνήσκω); mortal (θνητός); immortal (ἀθάνατος); strip or take off<sup>c</sup>; put on<sup>c</sup> (in mid. on or off myself); tunic<sup>d</sup>; misfortune (δυσπραγία<sup>a</sup>).

#### PHRASES.

But for (εἰ μὴ διὰ, acc.); all but (ὅσον οὐ, i. e. just as much as not); outside, without (ἔξω gen., τὰ ἔξω, external, outward things); within, ἔνδον, also in doors, at home (ἐνδον καταλαβεῖν, to find a man in or at home).

#### Exercise 22.

126. I will put on my tunic. Do not hide your misfortunes from me. We will teach our daughters modesty. O mother, do not teach your daughter impudence. We will take away this from the woman. Let us not teach these most disgraceful things to our boys. The rest of the Thebans were there to see the battle. He would have died but for the dog. Let us not fly from the all but present war. I will put his tunic on the boy. If the enemy do this, we will deprive them of their ship. I should have died but for my faithful slave. This man has stript me of my tunic. If you do not perform me this service, I will deprive you of your pay. If we find him at home, we will kill him. He killed all who were within. Let us love the company of the temperate. Let us not fear external evils.

appellare, nonnunquam etiam *modestiam*. CIC. — σύνη, abstract nouns from adj. in ων (especially) and others. σώφρων (from σῶς salvus, φρήν mens), moderate, temperate,—prudent.

<sup>a</sup> μαίνομαι,μανοῦμαι, μέμνηα (with meaning of *pres.*), aor. ἐμάνην.

<sup>b</sup> θνήσκω, θανοῦμαι, τέθνηκα, ἔθانون. The *perf.* and aor. = I am dead.

<sup>c</sup> δύνω, go into, and also make to go into,—sink, inclose. *Act. fut.* and aor. with the trans. meaning. *Mid.* δύομαι (δύσομαι, ἐδυσάμην) inclose myself = put on (a garment). ἔδυν (δῦθι—δύναι, δύς) has also this meaning. Hence ἐνδύνω, put on; ἐκδύνω, put off, strip (with *fut.* and aor.); both of another: mid. of myself.

<sup>d</sup> An under-garment with sleeves, over which a mantle was worn out of doors.

§ 22. *The Accusative after Passive and Neuter Verbs.*

127. *a.* ἀφαιρεθεῖς<sup>e</sup> τὴν ἀρχήν, *having had his government taken from him.* *b.* ὁ Σωκράτης ἐπιτρέπεται τὴν δίαιταν, *Socrates is entrusted with the arbitration; πεπίστευμαι τοῦτο, this is entrusted to me, or I am entrusted with this.* *c.* ἐκκοπέει τοὺς ὀφθαλμούς, *having had his eyes knocked out.* *d.* ῥεῖν γάλα, *to flow with milk; ζῆν<sup>f</sup> βίον, to live a life; κινδυνεύειν κίνδυνον, to brave a danger; πόλεμον πολεμεῖν, to wage a war; ὕπνον κοιμᾶσθαι, to sleep a sleep.* *e.* ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, *he conquered the barbarians in the battle of Marathon.*

128. The *accus.* of the *active* becomes the *nom.* of the *pass.*

129. (*a*) If the verb governs two accusatives, that of the *person* becomes the *nominative*; that of the *thing* continues to be the object of the passive verb, as in Latin. But also,

130. (*b*) The *dat.* of the active sometimes becomes the *nom.* of the passive; the object of the active continuing to be the object of the passive in the accusative\* (ἐπιτρέπειν, πιστεύειν τινί τι).

131. (*d*) Intransitive verbs take an *acc.* of a noun of *kindred meaning*; and (as in ῥεῖν γάλα) of one that *restricts* the general notion of the verb to a particular instance.

(*e*) Here the ordinary *accus.* of the object is found together with this *limiting accusative.*

## 132. VOCABULARY 21.

To *commit, confide or entrust* to (ἐπιτρέπω); *entrust* to (πιστεύω; also, with *dat.* only, to *trust* a person); *arbitration; faith* (πίστις, *f.*); *disbelieve, disobey* a person or law (ἀπιστέω, *dat.*); *law* (νόμος); *cut out, knock out* (ἐκ-κόπτω); *cut to pieces* (κατα-κόπτω); *government, magistracy* (ἀρχή, also *beginning*: *acc.* ἀρχήν or τὴν ἀρχήν, used adverbially for 'at all' after negatives); *danger; brave, incur, expose oneself to, a danger*;

<sup>e</sup> 125. *x.*

<sup>f</sup> Ζάω, χορδομαι, πεινάω, διψάω (*live, use, hunger, thirst*), contract *ae* into *η* (not *α*). Ζῶ, ζῆς, &c.

\* ἐγὼ πιστεύομαι, *I am trusted, confided in, or believed.*

eye; sleep, n. v.; fountain (πηγή); flow & flows with a full or strong stream (πολὺς ῥέει, the adj. being in the case and gender of its noun); honey (μέλι, ιτος, n.); conquer; victory (νίκη); barbarian (i. e. one who is not a Greek); to hold a magistracy or office (ἄρχειν ἀρχήν); milk (γάλα, n. R. γαλακτ); river (ποταμός).

### Exercise 23.

133. I have had the arbitration entrusted to me. He said, that he had had the arbitration entrusted to him. The eagle has had its eyes knocked out. The fountains flow with milk and honey. If the fountains flow with both milk and honey, we shall become rich. If the rivers had flowed with wine, the citizens would have become rich. If the citizens are wise, they will put him to death. If the citizens are mad (*aor.*), they will put you to death. You will not be able to disbelieve your mother. The rivers are flowing with a strong stream. The thing has all but been done. I should have killed you but for your father. Sophroniscus had his government taken away from him. He has had his government taken away from him. Hares have large eyes. Let us try to bear what comes from the gods. We must try to bear what fortune sends. He conquered the Persians in the battle that took place there (*in the there battle*). I will not expose myself to this danger. The people outside were cut to pieces. I asked the boy himself, whether the river was flowing with a strong stream. I asked Sophroniscus what magistracy he held.

### § 23. The Accusative continued.

134. a. καλὸς τὸ σῶμα, *beautiful in person*. Σωκράτης τοῦ νομα<sup>h</sup>, *Socrates by name*. πλήττομαι τὴν κεφαλὴν, *I am struck on the head*. πάντα εὐδαιμονεῖ, *he is happy in all respects*.

ε ῥέω, ῥύσσομαι, ἐρρύηκα; *aor.* ἐρρύην (*flowed*); (ἐρρύεσσα and ῥεύσομαι, *not Attic*).

<sup>h</sup> = τὸ ὄνομα.



b. τί χρῶμαι αὐτῷ; *what use shall I make of it? what am I\* to do with it?* οὐκ οἶδα ὅ, τι σοι χρῶμαι, *I don't know what use to make of you; I don't know what to do with you.*

c. πολὺν χρόνον, *a long time.* τρεῖς ὅλους μῆνας, *three whole months.* τὰ πολλά, *mostly, (for) most of his time.* ἀπέχει δέκα σταδίου, *it is ten stadia off.* d. τοῦναντίον<sup>1</sup>, *on the contrary.* τὸ λεγόμενον, *as the saying is.*

135. (a) The accus. is used after nouns and adjectives where *κατὰ*, *as to*, might be supposed understood.

It thus *limits* the preceding word to a particular *part, circumstance, &c.*

136. (b) The accus. of a *neut. pronoun* or any *general expression*, is often used in this way after verbs that would govern a *substantive* in another case.

137. (c) The accusative is used to express *duration of time*, and the *distance* of one place from another.

#### 138. VOCABULARY 22.

*Whole; body, person; month; name; to strike* (πλήσσω, *Att. πλήττω*: used by the Attics only in *perf. act.* and in the *pass.* For other tenses *πατάσσω*, ξω, used); *unjust* (ἀδίκος); *do injustice to, injure* (ἀδικέω, *acc. of person, and also of thing*); *ἀδικία, injustice* (ἀδικεῖν *ἀδικίαν, to commit an injury*); *staff* (ῥάβδος, *f.*); *insult* (ὕβριζω, *acc.*; ὕβριζειν *εἰς τινα, to act insolently towards*); *insult, insolence* (ὕβρις, *f.*); *reverence* (αἰδέομαι, *έσομαι and aor. 1 pass.: acc.*); *run away from* (ἀποδιδράσκω<sup>k</sup>, *acc.*); *to have no fear of, to be without fear of* (θαρῶ, *acc.*); *mild, gentle* (πραῖος<sup>l</sup>): *disposition* (ἦθος, *n.*); *to be distant from* (ἀπέχω: *mid. abstain from, gen.*). *Use, do with* (χρῶμαι *dat.*); *stadium* (στάδιον *also*).

\* The *subj.* used as in 98. c. expresses more *doubt* as to what *is to be done* than the *fut.*

<sup>i</sup> = τὸ ἐναντίον.

<sup>k</sup> διδράσκω, δράσσομαι, δέδραχα. ἔδραν (δραῖθι, δραιήν, δρῶ (ῥς, &c.), δρᾶναι, δράς).

<sup>l</sup> πρᾶος B. (πρᾶος P. R. K.) takes *all fem. and neut. plur.* as if from *πραῦς, πραεῖα, n. pl. πραέα.*

*Plur. mas. πραῖοι, πραεῖς; G. πραέων; D. πράοις, πραέσι(ν); A. πράους, πραεῖς.*

*Exercise 24.*

139. The boy is of a mild disposition. He told me that his daughter was of a mild disposition. If any one of your slaves should run away from you, and you should take him, what would you do with him? A certain philosopher, Socrates by name, was there, to see the man. Accustom yourself to have no fear of death. I am not without fear of the king of the Persians. I have been struck on my head. He struck the boy with a staff. Accustom yourself to reverence your parents. Insult nobody. The injury (*nom.*) which they committed against you. We ought to do what is just, and abstain from what is unjust. The city is three stadia off. Let us avoid insolence. We must pursue what is just. Let us insult nobody. Let us no longer act insolently towards those who manage the affairs of the state.

§ 24. *The Genitive.*

[The fundamental notion of the genitive is *separation from, proceeding from*; i. e. the notion of the prepositions *from, out of*. B.]

140. οἱ φρόνιμοι τῶν ἀνθρώπων, *sensible persons*. οὐδεὶς Ἑλλήνων, *none of the Greeks*. ἡ μέγιστη τῶν νόσων, *the greatest of diseases*. b. τρὶς τῆς ἡμέρας, *three times a day*. ποῖ γῆς; *to (at) what part of the world?* ποῦ γῆς; *in what part of the world?* πόρρω τῆς ἡλικίας, *far advanced in years*. c. ἔδωκά σοι τῶν χρημάτων, *I gave you (some) of my money*. πίνειν ὕδατος, *to drink some water*. ἐσθίειν κρεῶν, *to eat some meat (of a particular time: with the accusative the meaning would be, to do it habitually)*. d. στέφανος ὑακίνθων, *a crown of hyacinths*. δένδρον πολλῶν ἐτῶν, *a tree many years old*. ἦν γὰρ ἀξιωματος μεγάλου, *for he was of great consideration*. e. διαρπάζουσι τὰ ἐμὰ τοῦ κακοδαίμονος, *they are*

plundering my property, wretched man that I am! τῆς ἀναιδείας, *what impudence!*

141. (a) Partitives, numerals, superlatives, &c. govern the genitive.

142. (b) The genitive is used with adverbs of *time* and *place*.

143. (d) The genitive also expresses the *material* out of which any thing is made; and generally such *properties, circumstances, &c.* as we should express by ‘*of*.’

Obs. 1. (b) Our *indef. art.* must be translated by the Greek (*def.*) *art.* in expressions like ‘once a day,’ &c., where ‘*a*’ is equivalent to ‘*each*.’

Obs. 2. (c) The *gen.* stands after *possessive pronouns* in a kind of apposition to the personal pronoun implied. It may often be translated as an exclamation. The *gen.* is also used alone, or after interjections, as an exclamation.

#### 144. VOCABULARY 23.

*Sensible, prudent; Greek; Greece* (Ἑλλάς, ἄδος, f.); *to what place? whither?—where? far, far on; (a person's) age; to drink<sup>a</sup>; to eat<sup>b</sup>; flesh, meat* (κρέας<sup>c</sup>, n.); *crown; tree<sup>d</sup>; year* (ἔτος, n.); *consideration, reputation; violet* (ἴον, φίον); *lily* (κρίνον<sup>e</sup>, n.); *golden* (χρύσεος, χρυσοῦς<sup>f</sup>); *place on* (ἐπι-τίθημι, dat.); *worthless, despicable* (φαῦλος); *arrive* (ἀφ-ικνέομαι<sup>g</sup>) *to be given* (δοτέος, from ἐδόθην); *plunder; wretched, unfortunate; alas* (φεῦ—οἶμοι).

#### PHRASES.

*Till late in the day* (μέχρι πόρρω τῆς ἡμέρας); *willingly at least* (ἐκὼν εἶναι<sup>h</sup>); *so to say, to speak generally* (ὥς ἔπος εἰπεῖν<sup>h</sup>, showing that a general assertion is not *absolutely* true).

<sup>a</sup> πίνω, (irreg. fut.) πίομαι, πέπωκα, πέπομαι. ἔπιον, ἐπόθην.

<sup>b</sup> ἐσθίω (from ἔδω), (irreg. fut.) ἔδομαι, ἐδήδοκα, ἐδήδεσμαι. ἔφαγον (from root φαγ.), ἠδέεσθην.

<sup>c</sup> G. αος, ως, &c.

<sup>d</sup> δένδρον, D. plur. δένδρεσι (also plur. δένδρεα, δένδρεῖς from another *Ionic* form).

<sup>e</sup> κρίνον has in plur. a collateral form κρίνεα, D. κρίνεσι, as if from κρίνος, n.

<sup>f</sup> B. p. 24.

<sup>g</sup> ἰκνέομαι, ἔξομαι, ἵγμαι. ἰκόμην.

<sup>h</sup> Such short phrases with the *infn.* are inserted in the sentence: ὅθεν δὴ ἰκουσα εἶναι οὐκ ἀπολείπεται ἡ ψυχὴ. See 151\*.



*Exercise 25.*

145. I will place a crown of violets on the boy's head. The mother placed a crown of lilies on her daughter's head. Let us imitate sensible persons. Let us not imitate worthless persons. I will be with you three times every year. If he were not (*a person*) of great consideration, the citizens would have put him to death. At what part of the earth am I arrived? I will give each of them a golden crown. He told me that we ought to give to each of them a golden crown. If he had not been advanced in years, he would not have died. They slept (*used to sleep*) till late in the day. Let us bear whatever the gods please. All men, so to say, admire rich men. No Grecian will do this, at least willingly. I will not drink any of the wine, at least willingly. I will give some of the flesh to this eagle. My property was plundered, wretched man that I am! Alas, what injustice! Alas, for my possessions! Let us fly from the greatest of diseases, shamelessness.

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§ 25. *The Genitive continued.*

146. *a.* πρακτικὸς τῶν καλῶν, *apt to perform (or, in the habit of performing) honourable actions.*
- b.* μεστόν ἐστι τὸ ζῆν φροντίδων, *life is full of cares.*  
 ἄξιος τιμῆς, *worthy of honour.* δεῖσθαι χρημάτων,  
*to want money: also δεῖσθαί τινος (gen. of person),*  
*to beseech a person.*
- c.* ὄζειν μύρων, *to smell of perfumes.* ἅπτεσθαι νεκροῦ,  
*to touch a corpse.* ἀκούειν παιδίου κλαίοντος, *to*  
*hear a child crying.*
- τοὺς δούλους ἔγευσε τῆς ἐλευθερίας, *he allowed his*  
*slaves to taste of liberty.*
- ἄγευστος τῆς ἐλευθερίας, *one who has never tasted of*  
*liberty.*

d. ἔχουσαί τινος, *to cling to, or be next to. σωτηρίας*  
ἔχουσαι, *to provide (carefully and anxiously) for*  
*one's safety.*

e. ἄπαις ἀρρένων παίδων, *without male offspring. ἐγγύ-*  
*τατα αὐτῷ εἰμι γένους, I am very nearly related*  
*to him (literally, very near to him with respect to*  
*birth). δασὺς δένδρων, thick with trees; thickly*  
*planted with trees.*

f. εὐδαιμονίζω σε τοῦ τρόπου, *I think you happy in*  
*your disposition. οἰκτεῖρω σε τοῦ πάθους, I*  
*pity you on account of your affliction.*

147. (a) *Verbal adjectives* with a transitive meaning govern the genitive.

That is, the *object* of the verb stands in the *gen.* after the verbal adjective.

147\*. (b) Words relating to *plenty, want, value, &c.*, govern the genitive.

148. (c) Verbs relating to the *senses*, except *sight*, govern the genitive.

Ἀκούειν, *hear*, generally takes a *gen.* of the *sound*, and an *acc.* of the *person* producing it: but in neither case without exception.

149. (e. f.) The genitive is often used where we may supply '*in respect to*' in English.

In this way, the *gen.* restricts a general expression to a particular meaning; to some particular *circumstance, object, &c.*

The genitive so used may often be *supposed* governed by ἕνεκα, *on account of*. It is very frequently used in this way after words compounded with a *privative*.

#### 150. VOCABULARY 24.

*Apt to do or perform, in the habit of doing or performing; apt to govern* (ἀρχικός<sup>i</sup>); *to govern* (ἄρχω, *gen.*); *to smell of, i. e. emit a smell*<sup>k</sup>; *ointment, perfume* (μύρον); *touch; corpse* (νεκρός, *m., adj. dead*); *free*

<sup>i</sup> ιός, appended to *verbal* roots, denotes *fitness to do* what the verb expresses. Appended to the root of substantives, it has the same latitude of meaning as ιος (20. 1).

<sup>k</sup> ὀζω, ὀζήσω, ὀδωδα, with meaning of *pres.*

(ἐλεύθερος); *freedom, liberty; hear*<sup>1</sup>; *child*<sup>m</sup>; *cry*<sup>n</sup>; *give to taste, allow to taste; one who has not tasted; childless; male*<sup>o</sup>; *near* (ἐγγύς, gen.); *race, family, birth; thick, crowded; think or pronounce happy; disposition*<sup>p</sup>; *pity, v.; suffering, affliction* (πάθος, plur. *the passions*); *worthy; honour; want, v.; beseech; full of; life; cares; not at all* (οὐδέν, μηδέν, often followed by τί: οὐδέν τι, &c.).

What is the *verbal adj.* in τέος from εὐδαιμονίζω? (εὐδαιμονιστέος).

Who in the world? (τίς ποτε q;)

What is the meaning of ἔχεσθαι with gen.?

### Exercise 26.

151. I asked whether the children of the judge were in the habit of performing just actions. If you are in the habit of performing just actions, you will be happy. I will make the boy fit to govern men. I am not at all in want of money. I would not touch a corpse, at least willingly. If the physician had been present, my child would not have died. Let us ask the next (subjects) to these. I think you happy on account of your virtue. They pitied the mother on account of her affliction. The boy is nearly related to Socrates. He told me that the boy was very nearly related to Socrates. We ought to think the temperate happy. I would not willingly touch a corpse\*. I asked the boy whether he thought life full of cares. What in the world am I to do with him?

<sup>1</sup> ἀκούω, ἀκούσομαι, ἀκήκοα, ἤκουσμαι, ἤκουσα.

<sup>m</sup> —ιον the principal termination of *diminutives*: παῖς, παιδίον. Those that form a *dactyl* are *paroxytone*; the rest *proparoxytone*.

<sup>n</sup> κλαίω, κλαύσομαι (κλαυσούμαι); but aor. ἔκλυσσα. Att. κλάω (ā).

<sup>o</sup> In old Att. ἄρσην.

<sup>p</sup> τρόπος from τρέπω, *to turn*; as we say, *a man's turn of mind*.

N.B. Nouns in ος, from verbal roots, generally change ε of the root into ο.

q ποτέ (enclitic), *at any time*; used with interrogatives, it expresses *surprise*.

\* ἐκὼν εἶναι is confined to negative sentences.



*Exercise 27.*

152. Who in the world admires these things? Who in the world is this? If these things are so, let us carefully provide for our safety. Let us speak what comes next to this. What in the world are you admiring? I asked the judge, what in the world the citizens were admiring. The boy is nearly related to Sophroniscus. Xenocides will be general, with three others. Let us rule over our passions. We must set about the task of ruling over our passions. He told me that he was one who had never tasted of liberty. Let us cling to our liberty. He told me that the whole country was thickly planted with trees. The judge is most worthy of honour. What in the world shall we do with the boy?

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§ 26. *The Genitive continued.*

153. *a.* Most verbs that express such notions as *freeing from, keeping off from, ceasing from, deviating or departing from*, &c. govern the *gen.*
- b.* Most verbs that express *remembering or forgetting; caring for or despising; sparing; aiming at or desiring; ruling over or excelling; accusing of or condemning*, &c. govern the *genitive*; but not without many exceptions.

154. VOCABULARY 25.

(a) [Verbs governing the *genitive*: the transitive ones with *acc.* also of course.]

*To free from* (ἀπαλλάττω (γ); also, *to come out of an affair, come off, get off* (ἐκ, ἀπό); *mid. take oneself off*; *aor. 2. pass. with mid. meaning*); *exclude from* (ἐῖργω<sup>r</sup>); *make to cease* (παύω, *mid. cease*); *leave off, desist*

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<sup>r</sup> In *Attic Greek*, ἐῖργω is *excludo*, ἐῖργω *includo*. B.

from (λήγω); miss, err (ἀμαρτάνω<sup>s</sup>; also to sin, εἰς or περὶ, with acc. against); differ (διαφέρω, 60).

Way (ὁδός, f.); chase, hunting (θήρα); sea (θάλασσα); disease (νόσος, f.); physician (ιατρός); with impunity (χαίρων, part. literally, rejoicing); toil, labour (πόνος, also trouble); market-place (ἀγορά); heavy-armed soldier, Hoplite (ὀπλίτης).

### Exercise 28.

155. Death will free us from all our toils. They will exclude the Persians from the sea. He told me, that the Athenians were excluding the Persians from the sea. They are here to exclude the Grecian<sup>t</sup> Hoplites from the market-place. To speak fast is a different thing (*differs*) from speaking well. A good king does not at all differ from a good father. The physician was there, that he might free the boy from his disease. He told me, that the physician had missed his way. If the judge had been there, you would not have escaped with impunity. If the king is there, they will not escape with impunity. They who have sinned against the state, will not escape with impunity. The boy is desisting from the chase.

### § 27. The Genitive continued.

#### 156. VOCABULARY 26.

(b) [Verbs governing the genitive.]

Remember (μύμνημαι<sup>u</sup>); forget (ἐπιλανθάνομαι<sup>v</sup>); care for, have any regard for (κῆδομαι); hold cheap (ὀλιγωρέω); despise (καταφρονέω); spare (φείδομαι); desire (ἐπιθυμέω: desire, ἐπιθυμία); aim at (στοχάζομαι); master (κρατέω); overcome (περιγίγνομαι); get the better of,

<sup>s</sup> ἀμαρτάνω, ἀμαρτήσομαι, ἡμάρτηκα. ἥμαρτον.

<sup>t</sup> Of the Greeks.

<sup>u</sup> The third (*paulo post*) fut. is the fut. used for verbs that have a perf. of the pass. form with the meaning of a present: as, μύμνημαι, μεμνήσομαι.

<sup>v</sup> λανθάνω, λήσω, λέληθα. ἔλαθον.

Mid. λανθάνομαι, λήσομαι, λέλησμαι. ἔλαθόμην.

*surpass* (περίειμι); *accuse, charge* (κατηγορέω: *pass. to be laid to the charge of*); *condemn* (καταγιγνώσκω<sup>w</sup>).

[*Obs.* κατηγορέω may have *acc.* of the *charge* or *crime*, *gen.* of the *person*; or, if no crime is mentioned, *gen.* of *person*.

καταγιγνώσκω has *accus.* of the *charge* or *punishment*; *gen.* of *person*. In the *pass.* the *acc.* will of course become the *nom.*, and the *gen.* of the *person* remain.]

*Impiety* (ἀσέβεια; *impious*, ἀσεβής, 87. 1); *piety* (εὐσέβεια; *pious*, εὐσεβής); *banishment* (φυγή); *former* (is expressed by πρὶν with *art.*); *folly* (μωρία); *laughter* (γέλως, ὠτος); *I at least, I for my part* (ἐγὼ γέ); *far* = *much, greatly* (πολύ); *forefather, ancestor* (πρόγονος).

### Exercise 29.

157. I remember my former troubles. They asked him whether he despised the Persians. Do not despise your neighbour. Let us spare our money. They accuse the judge himself of injustice. They condemned them all to death. Do not aim at producing laughter. The men of the present day have forgotten the virtue of their ancestors. Much injustice is laid to the charge of Xenocles. The father of Xenocles was found guilty of impiety. Most persons desire money. Let us master our desires. Do not desire the property of your neighbour. Let us fly from the company of the impious. Let us not only speak well of the pious, but let us also confer benefits upon them.

### Exercise 30.

158. They have condemned Sophroniscus to banishment. He accuses the others of folly. If you had done this, I for my part should have accused you of folly. If you do this, I for my part shall accuse you of folly. If any one should do this, the prudent would accuse him of folly. He said that, if any

<sup>w</sup> γιγνώσκω, γινώσκειν, γινώσκω, γινώσκωμαι. *Aor.* ἔγνων.

(ἔγνων, γινῶθι, γινώσκω, γινώσκωμαι, γινώσκωμαι, γινώσκωμαι.)



man did this, the prudent would accuse him of folly. I think you happy on account of your piety. This boy far surpasses his brother in virtue (*dat.*). Alas what folly! These things happened in the time of our forefathers. He said, that to be prosperous was not in our (own) power.

§ 28. *The Genitive continued.*

158\*. *a.* δραχμῆς ἀγοράζειν τι, *to buy something for a drachma.*

*b.* πλείστου<sup>x</sup> τοῦτο τιμῶμαι, *I value this at a very high price (very highly).*

*c.* τρεῖς μνᾶς κατέθηκε τοῦ ἵππου, *he laid down three minæ for the horse.*

χρήματα τούτων πράττεται, *he exacts the money (or payment) for this.*

*d.* νυκτός, *by night*; ἡμέρας, *by day*; χρόνου συχνοῦ, *for a considerable time.*

*e.* πολλῶν ἡμερῶν οὐ μεμελέτηκα, *I have not practised for many days.*

*f.* λαβεῖν (generally λαβέσθαι) ποδός, *to take (a person) by the foot.* ἄγειν χειρός, *to lead by the hand.*

*g.* τὸν λύκον τῶν ὠτῶν κρατῶ, *I get hold of the wolf by the ears.*

*h.* τοῦτο οὐκ ἔστιν ἀνδρὸς σοφοῦ, *this is not the part of a wise man.*

*i.* οὐ παντὸς εἶναι, *not to be a thing that every body can do.* ἑαυτοῦ εἶναι, *to be one's own master.*

159. (*a. b.*) After verbs of *price* and *value*, the *price* or *value* is put in the *genitive*.

<sup>x</sup> πολὺς, πλείων or πλέων, πλεῖστος.

160. After verbs that express or imply *exchange*, the thing *for which* we exchange another is put in the *genitive*.

161. (*d. e.*) A noun of *time* is put in the *gen.* in answer to the questions *when?* and, *since* or *within what time?*

[If the point of time is defined by a *numeral adjective*, the *time when* is put in the *dative*: it stands however in the *gen.* with; the former, the same, each, &c.]

162. (*f. g.*) The *gen.* expresses the part *by which* a person *leads, takes, or gets hold of* any thing.

#### 163. VOCABULARY 27.

*Purchase, buy* (ἀγοράζω—properly, *am in the market-place*, ἀγορά); *drachma*; *to value*; *mina*; *lay down* (κατα-τίθημι); *to exact, to exact payment*; *considerable, long*—of time (συχνός, properly *continuous*); *to practise* (μελεῶ); *to take hold of*; *to get hold of* (properly *to master*); *to be the part of*; *it is not every body that can, or (this) is not a thing that every body can do*; *equestrian exercises* (τὰ ἵππικὰ).

#### Exercise 31.

164. The king will not fight (these) ten days. No one has arrived for a long time. I should like to purchase this for three minæ. It is the part of a good man to confer benefits upon his friends. He told me that he valued this very highly. He said that, if he had a talent, he would lay it down for this horse. It is not every man that can master his desires. He took hold of the boy by his foot. The mother leads her daughter by the hands. I have not practised equestrian exercises for a long time. Two dogs had got hold of the same wolf by the ears. Three dogs had got hold of the wolf by the same ear. The

γ (*a*) The *being* or *having* what the root denotes, is expressed by verbs in  
ἀω, ἔω, εὔω, ὥσσω (ὠττω), ἀζω, ἰζω.

(*b*) The *making* a thing *into*, or *furnishing it with* what the root denotes, is expressed by verbs in

ὀω, ἰζω, ὕνω (ῥ), αἶνω.

*Obs.* These meanings are not invariably observed: e.g. those in ἰζω are set down as belonging to both classes. The least subject to change are those in ἔω, εὔω, ὀω. R.

boys are practising equestrian exercises. They exact payment for the horse. If you care for yourself, provide carefully for your safety. If they cared for the boy, they would not do this. I had got hold of the wolf itself by the ears. It is not every man who can get hold of a wolf by the ears<sup>z</sup>. It is not every man that is without fear of death. A slave is not his own master. I will go away by night. The Scythians went away by night.

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§ 29. Comparison.

165. a. μείζων ἐμοῦ, *taller (greater) than I.*

b. κάλλιον ἐμοῦ ᾄδεις, *you sing better (more beautifully) than I (do).*

c. δυνατώτεροι αὐτοὶ αὐτῶν<sup>a</sup> ἐγίγοντο, *they became more powerful than ever (literally, more powerful themselves than themselves, i. e. than themselves were at any other time).*

d. μείζω ἢ κατὰ δάκρυα πεπονθέναι, *to have suffered afflictions too great for tears.*

νεκρὸς μείζων ἢ κατ' ἄνθρωπον<sup>b</sup>, *a corpse of superhuman size.*

ὄπλα πλέω ἢ κατὰ τοὺς νεκρούς, *more arms than could have been expected from the number of the dead (quam pro numero).*

e. νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἶων πατέρων ἐστέρηνται, *they are too young to know what fathers they have lost.*

166. (a) The thing with which another is compared, is put in the genitive.

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<sup>z</sup> To get hold of, &c. . . . is not the part of, &c.

<sup>a</sup> So in *superl.* δεινότητος σπαντοῦ ἦσθα.

<sup>b</sup> Literally, greater than in proportion to (or, according to) man.



The fuller construction is with *ἢ, than*; which however is only used, where the genitive cannot be employed.

(b) The *gen.* is sometimes used, where it is not the *immediate* object of comparison: e. g. in b, the things compared are not 'I' and 'your singing;' but 'my singing' and 'yours.'

167. (c) *Greater, &c. than ever, than at any other time*, is expressed by using *αὐτός* before the *gen.* of the reciprocal pronoun.

168. (d. e.) *Too great, &c.* is expressed by the *comparative* with *ἢ κατά<sup>c</sup>* before a *substantive*; *ἢ ὥστε* before a *verb* in the *infinitive*.

#### 168\*. VOCABULARY 28.

*Sing* <sup>d</sup>; *sing better*; *powerful*; *tear*; *suffer* (πάσχω<sup>e</sup>); *arms*<sup>f</sup>; *young*; *deprive* (στερέω<sup>g</sup>—ἀποστερέω); *dance* (χορεύω); *master, teacher* (διδάσκαλος); *pupil* (μαθητής).

[Words that go with comparatives to mark the *degree* of excess or defect.]

*Still* (ἔτι); *much* (πολλῷ<sup>h</sup>); *little, a little* (λίγῳ); *the—the* (ὅσῳ—τοσούτῳ, quanto—tanto).

#### Exercise 32.

169. The boy is taller than his father. The boy is wiser than his master. The daughter sings better than her mother. You have become more powerful than ever. The Athenians have become more powerful than ever. The good judge is suffering afflictions too great for tears. More arms were taken than could have been expected from the number of the dead. He told me, that the corpse was of a superhuman size. If I had practised, I should have sung<sup>i</sup> better than my mother.

<sup>c</sup> Or *ἢ πρός*.

<sup>d</sup> *ᾄδω* (*αἰείδω*), *ful.* *ᾄσομαι*, but *aor.* *ᾄσα*.

<sup>e</sup> *πάσχω*, *πείσομαι*, *πέπονθα*. *ἔπαθον*.

<sup>f</sup> Properly, *instruments* or *tools* of any kind.

<sup>g</sup> This verb is most common in the *pass.*, in the sense, *am deprived of, have lost*:

*στεροῦμαι*, *στερήσομαι*, *ἐστέρημαι*. *ἐστερήθην*, &c.

In the sense of *taking away, depriving of*, *ἀποστερέω* (123, c.) is more common.

<sup>h</sup> Sometimes the *acc.* is used; *μέγα*, *πολύ*, &c.

<sup>i</sup> *Imperf.*, because the meaning is, 'I should now be a better singer.'

If you do this, you will become more powerful than ever. If they were to do this, they would become more powerful than ever. If they had done this, they would have become more powerful than ever. He said that, if they did this, they would become more powerful than ever. He said that, if they had done this, they would have become more powerful than ever. He is too wise to be deceived by his slave. The masters are too wise to be deceived by their pupils. The pupils practise by night, that they may become wiser than their masters. He said that he should have died but for the dog. The boys dance better than their masters. Practise virtue, that you may become really wise. They are too young to know that virtue ought to be desired. The boy is still taller than his father. The girl is a little taller than her mother. The daughter sings much better than her mother. The more they have, the more they desire.

§ 30. *Comparison continued.*

170. *a. ταχύτερα ἢ σοφώτερα (Herod.), with more haste than wisdom.*

*b. ὥς τάχιστα, as quickly as possible. σιγῇ ὥς ἀνυστὸν προσήσαν, they came up as silently as possible. ὅτι μέγιστος, as great as possible.*

*c. ὅσους ἠδύνατο πλείστους<sup>k</sup> ἀθροίσας, having collected as many men as he possibly could.*

*d. καίπερ, εἴ τις καὶ ἄλλος, ἔχεις πρὸς τὰ ἔτη μέλαιναν τὴν τρίχα, though if any body has black hair for his years, it is you (i. e. you have remarkably black hair for your years).*

*e. τοὺς ἀγωνιζομένους πλείστα εἰς ἀνὴρ δυνάμενος ὠφελεῖν, being able to be of more service to the contending parties than any other individual.*

<sup>k</sup> Or, ὅτι πλείστους ἀθροίσας.

f. περιττὰ τῶν ἀρκούντων, *more than enough* (of money, &c.). πολλαπλάσιοι ἡμῶν αὐτῶν, *many times as numerous as ourselves*.

171. (a) Two comparatives are to be translated by *more—than*, or *rather—than*, with the *positive*.

For adverbs it is often convenient, as in the example, to use a substantive.

172. (b) ὧς and ὅτι (like the Latin *quam*) are used to strengthen superlatives. (So also ὅπως, ἤ, &c.)

173. (d. e.) εἴ τις καὶ ἄλλος (*si quis alius*), and εἷς ἀνὴρ (*unus omnium maxime*), have the force of superlatives.

(εἷς γε ἀνὴρ ὧν is also used.)

174. (f) περιττός (*exceeding, over and above*), and adjectives in -πλάσιος (*-fold*), govern the genitive from their *comparative* meaning.

#### 175. VOCABULARY 29.

*Silently* (σιγῇ); *to come on, come up* (πρόσ-εimi); *as many as; most; feasible* (ἀνυστός, from ἀνύτειν *to perform*); *although; for your years; hair* (θρίξ, τριχός, f.); *collect* (ἀθροίζω); *to be enough or sufficient* (ἀρκεῖν); *many times as many or much* (πολλαπλάσιοι); *twice as many* (διπλάσιοι); *victory* (νίκη); *conquer* (νικῶ); *brave* (ἀνδρείος); *slow* (βραδύς); *slowly* (βραδέως); *gift* (δῶρον); *to give a share of, give some* (μετα-δίδωμι, *gen. of thing; dat. of person*).

#### Exercise 33<sup>1</sup>.

176. One could not find a blacker dog than this. They are more wise than brave. If any man practises temperance, it is he. He received more gifts than any other one man. If you had done this, you would have done more bravely<sup>m</sup> than wisely.

<sup>1</sup> In doing the exercises of the form: "*if any one—it is*" (d), replace mentally '*it is*' by the verb; "*if any man practises temperance, it is he*" = *if any man practises temperance, he practises temperance, i. e. he, if any other man (does), practises temperance*.

In those of the form "*more than any other single person*," replace this form by εἷς ἀνὴρ, or εἷς γε ἀνὴρ ὧν.

<sup>m</sup> *Comparative sing.* by rule 57; not *plur.* as in example.



I shall collect as many men as possible. The Persians came on as slowly as possible. He has injured the state more than any other single person. He has collected as many ships as possible. When you have collected as many men as possible, march against Cyrus. The just judge has been of more service to the state, than any other single person. The army of the Persians comes on as silently as possible. If you have more than enough, give some to your friends. If they were bold, they would conquer twice as many as themselves. More hares were taken than could have been expected from the (small) number of the dogs. One could not find a more beautiful woman than the mother of this Scythian. If any man has been of great service to the state, it is he.

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§ 31. *The Dative.*

177. *a.* τὰ αὐτὰ πάσχω σοί, *I suffer the same as you.*

Θησεὺς κατὰ τὸν αὐτὸν χρόνον Ἡρακλεῖ γενόμενος,  
*Theseus who lived about the same time as Her-*  
*cles.*

*b.* πατάσσειν ῥάβδῳ, *to beat with a stick.*

*c.* δρόμῳ παρῆλθεν, *he came running (literally, at a*  
*running pace).*

μεγάλη σπουδῇ, *in great haste.*

*d.* φόβῳ, *through fear.* κάμνειν νόσῳ, *to be suffering*  
*from (or ill of) a disease.*

ἀλγεῖν τινι, *to be pained at a thing.*

*e.* τῇ τρίτῃ ἡμέρᾳ, *on the third day.*

*f.* ταῦτα λέλεκται ἡμῖν, *these things have been said*  
*by us.*

178. The notion of the dative is *opposed* to that of the genitive, as its fundamental notion is that of *approach to*.

179. The *dat.* expresses the person *to* or *for* whom a thing

is done: it also follows words that express *union* or *coming together*, and those that express *likeness* or (a) *identity*.

180. (b) The *instrument*, (c) the *manner*, and (d) the *cause*, are put in the *dative*.

181. (e) The *definite* time at which a thing is done, is put in the *dative*.

182. (f) The *dative* sometimes expresses the *agent*; especially after the *perfect pass.* and *verbals* in τέος, τός.

### 183. VOCABULARY 30.

*To live about the same time, to be contemporary with*; fear; staff, stick; running, a running pace; to be suffering, or ill of, a disease; on the next day (τῇ ὑστεραίᾳ); heavy, severe (βαρύς); Thales (Θαλῆς<sup>m</sup>); Solon Σόλων, ωνος); why? (τί; or διὰ τί;); haste; Hercules<sup>n</sup>.

[Verbs that govern the *dative*.]

*Associate with, keep company with* (ὀμιλέω); follow (ἔπομαι<sup>o</sup>); envy, grudge (φθονέω P—φθόνος envy); to meet, fall in with (ἐντυγχάνω<sup>q</sup>); blame (μέμφομαι); find fault with, rebuke (ἐπιτιμᾶω); scold, rail at, speak calumniously of (λοιδορέομαι—λοιδορέω, takes the acc.); accuse of, charge with, blame (ἐγκαλέω); plot against (ἐπιβουλεύω); fight with (μάχομαι); contend or dispute with (ἐρίζω—ἔρις, ἰδος [acc. a and ν], contention, strife); am angry with (ὀργίζομαι); am in a passion or rage (χαλεπαίνω); like (ὁμοιος).

[Verbs of reproaching, &c. take acc. of the thing (as well as dat. of person), especially when it is a neut. pronoun. (ἐγκαλεῖν &c. τί τινι.)]

### Exercise 34.

184. Do not associate with the bad. If you associate with the bad, you will become bad yourself. The boys are follow-

<sup>m</sup> Θαλῆς, G. Θάλεω, D. Θαλῆ, A. Θαλήν. (ητος, ητι, ητα, later.)

<sup>n</sup> B. p. 17. (where voc. should be Ἡράκλεις, not -κλεῖς): E. 15. The voc.

ὦ Ἡρακλες occurs only in this exclamation.

<sup>o</sup> ἔπομαι, ἔψομαι. Imperf. εἰπόμην, aor. ἐσπόμην.

P φθονέω takes gen. of the object that excites the envy, or of the thing grudged. (See 146, f).

<sup>q</sup> τυγχάνω, τεύξομαι, τετύχηκα. ἔτυχον. With a gen. to obtain, receive (παρά from, with gen.); also, to hit (a mark—σκοπός).

ing the dog. Most men follow their neighbours. I envy you your wisdom. Do not envy your neighbour. Do not envy me. If you had struck the judge with a stick, you would not have got off with impunity. They set out the next day. What do you charge me with? I asked whether they were suffering the same as the geometer. If you had plotted against the general, you would not have come off with impunity. He will not fight with the king (these) ten days. I knew that he had suffered the same as I (had). I plotted against the king from envy. Do not contend with your parents. I suffer similar treatment<sup>r</sup> to you. I should blame the citizens, if they had done this. He scolds, not only the others, but also the judge himself. I should have scolded the boy, if he had done this. Why are you in a passion with your slave? I have not met you (these) two days. I am angry with those who transact the affairs of the state. O Hercules! what in the world shall I do? Through fear he did not hit the mark.

*Exercise 35.*

185. Do you wish, then, that I should strike him with this stick? He told me that his father was suffering from a severe disease. Thales was contemporary with Solon. I admire the wisdom of Thales. Hercules lived about the same time as Theseus. If any one was brave, it was Hercules. O father, do not scold your son. If you had kept company with the bad, you would have become bad yourself. I asked the boy, whether we ought to envy our neighbours. The damsel has very beautiful eyes. Let us aim at speaking well of all the good. Let us abstain from acting insolently. All, and you among the first, admire these things. Let us be contented with our present condition. He said that, if Xenocides had been wise, he would not have plotted against the general. He

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<sup>r</sup> *Like things.*



told me that he wished to give his slaves a taste of liberty. Let us keep company with sensible persons. Let us obey the laws of the state. I should like to hear the boy sing (*part.*). Do not associate with those who pursue what is disgraceful. Why do you charge me with injustice? Through fear he missed the mark. I admire both<sup>s</sup> your horses and those of your friend. The rest of the country has been laid waste by the Greeks. He told me that we ought to persuade the judge.

### § 32. *Middle Voice.*

186. The middle voice denotes :

- 1) That the agent does the action *upon himself* ; or
- 2) That the agent does the action *for his own advantage* ; or
- 3) That the agent *gets* the action *done* for his own advantage.

The strict reflexive meaning is found but in very few verbs ; principally those that describe some simple action *done to our own persons* ; as *to clothe, crown, &c.*

The reflexive sense is often equivalent to a new simple meaning ; which may be either *transitive* or *intransitive*.

187. The tenses that have the middle meaning, when the verb has it at all, are

- |                                    |                                |
|------------------------------------|--------------------------------|
| 1) <i>Pres. and imperf.</i>        | } of the <i>passive form</i> . |
| 2) <i>Perf. and pluperf.</i>       |                                |
| 3) <i>Futures and aorists mid.</i> |                                |

And in some verbs

- 4) The *aor. 1. pass. i. e.* of the *passive form*.

188. VOCABULARY 31.

- 1) λούειν, wash : M. wash myself ; bathe<sup>t</sup>.  
ἀπάγγειν, ἀπάγγαι, strangle : M. strangle (or hang) myself.

<sup>s</sup> τὲ following the article.

<sup>t</sup> It may have an *accus.* of a part of one's own person.

[With new *intrans.* meaning.]

στέλλειν, *to send*: M. (to send oneself) *to journey* \*.

παύειν, *to make to cease*: M. (to make myself cease) *to stop, cease, leave off*.

[With new *trans.* meaning.]

περαιῶν (τινα), *to put a man over (a river)*: M. *to cross* (a river, acc.).

τίλλειν, *to pluck*: M. *to mourn for* (acc.), *i. e.* by tearing one's hair.

2) σύμμαχον ποιῆσθαι τινα, *to make a man one's ally (to form an alliance with a person)*, *i. e.* for one's own advantage.

καταστήσασθαι<sup>u</sup> φύλακας, *to place guards* (over one's own property; for one's own protection).

αἶρειν τι, *to lift or take a thing up*: M. *to take up for one's advantage*, *i. e.* to keep for one's self.

εὐρίσκειν, *find*: M. *find for myself, procure, get*.

παρασκευάζειν, *provide*: M. *provide* (for one's own use).

3) παρατίθεμαι τράπεζαν, *I cause a table to be set before me*.

μισθῶ, *let out for hire*: M. *cause to be let to myself*, *i. e.* hire.

So διδάσκειν, *teach*: M. *get or have taught*.

[In general any remote reference of the action to *self* is expressed by the *Mid.*]

κατακλαίειν, *weep for*: M. *weep for* (one's own misfortunes, acc.).

ἐπιδεδειγμένος τὴν πονηρίαν, *having shown his (own) wickedness*.

θεῖναι νόμους, *to enact laws*,—of an *absolute* prince who does not make them for himself. θέσθαι νόμους, of the legislator of a *free state*, who makes them for himself as well as for his fellow-citizens<sup>v</sup>.

*Wicked* (πονηρός); *to weigh anchor* (αἶρειν, anchor understood); *to commence or engage in a war against* (ἄρασθαι πόλεμον πρὸς, &c. acc.); *sail away* (ἀπο-πλέω<sup>w</sup>).

### Exercise 36.

189. Solon enacted laws for the Athenians. Wash your-

\* στέλλεσθαι, *to clothe oneself*, and *to send for*, has aor. στείλασθαι: στέλλεσθαι, *to travel, σταλῆναι*.

<sup>u</sup> καθ-ίστημι, E. 95. B. p. 102.

<sup>v</sup> This difference is not, however, strictly observed. B.

<sup>w</sup> πλέω, πλείοσμαι and πλευσούμαι,—ἐπλευσα.

Pass. πίπλευσμαι, ἐπλεύσθην.

selves, O boys. The son of Xenoclidea hung himself. All (of them) washed their hands and their feet. Hire your neighbour's eyes. I will let you my house. I will take into my pay (*hire*) as many Hoplites as possible. The mother wept for her sufferings. I provided<sup>x</sup> myself long ago with this stick. O daughters, mourn for your mother. The citizens, fearing, placed guards. O ye rich, cease to act insolently. The soldiers crossed over the river. Let us form an alliance with the Athenians. If we had been wise, we should have formed an alliance with the Athenians. What kind of laws has the king of the Persians enacted? The boy has shown his wicked disposition. If you do this, you will get something good. The Athenians engaged in a war with the Persians. The Athenians, having weighed anchor, sailed away. He told me that we ought to obey the laws of the state.

### § 33. *Middle Voice continued.*

#### 190. VOCABULARY 32.

- a. αἰρεῖν<sup>γ</sup>, *take*; αἰρεῖσθαι, *choose* (followed by ἀντί with *gen.*)  
λαβεῖν, *take, receive*; λαβεῖσθαι, *take hold of*.
- b. [Verbs whose middle voice seems to have a *reciprocal meaning*.]  
βουλευεῖν, *consult*; βουλευέσθαι, *consult together, deliberate*: but also (with regular *mid.* signification) *to counsel oneself, adopt a resolution*. In the sense of *deliberate* it is followed by περί with *gen.*  
διαλύειν<sup>z</sup>, *to reconcile others*; διαλύεσθαι, *to be reconciled to each other* (πρός with *acc.*).
- c. [*Deponent-middle verbs, i. e. middle forms, of which there is no active, and which must therefore be considered simply as deponents*].  
δέχομαι, *receive*; αἰσθάνομαι<sup>a</sup>, *perceive, am informed of*.

<sup>x</sup> *Perfect*, as I still *keep* it.

<sup>γ</sup> αἰρέω, &c.—εἶλον, εἰλόμην, ἤρεθην.

<sup>z</sup> λύω, λύσω, &c.—λέλϋμαι, ἐλύθην.

<sup>a</sup> αἰσθάνομαι, αἰσθήσομαι, ᾗσθημαι. ᾗσθόμην.



d. [Aorists *pass.* with *mid.* meaning.]

κατεκλίθην (ῥ)<sup>b</sup> *laid myself down; lay down.* ἀπηλλάγην, *took myself off*: so ἐπεραιώθην, ἐφοβήθην, ἐκοιμήθην, ἡσκήθην (from περαιούσθαι, φοβεῖσθαι, κοιμᾶσθαι, ἀσκεῖσθαι).

e. [Some futures 1. of *mid.* form have a *pass.* meaning.]

ὠφελήσομαι, ὁμολογήσομαι, φυλάξομαι, θρέψομαι: from ὠφελέω; ὁμολογέω, *confess*; φυλάττω, *guard*; τρέφω, *nourish*; *maintain*—bring up.

f. φυλάττεσθαι, *mid.*, to be on one's guard; to guard against, with *acc.* of thing or person.

g. 'By' (agent after *pass.* verb—ὕπό with *gen.*; also παρά and πρός).

### Exercise 37.

191. They will choose to obey rather than<sup>c</sup> to fight. I would choose liberty before wealth. Xenocides was chosen general with three others. The multitude often choose ill. He took hold of his hair (*plur.*). Let us consult about the state. To deliberate quickly is a different thing from deliberating wisely. Let us consult together what we ought to do. They consulted together what they should do with the unjust judge. I exercised myself in that art. Go to sleep. Having said this, he took himself off. The boy, having shown much virtue and temperance, died. O boys, receive this. I have received this. The city will receive many times as much as this (*plur.*). O slaves, receive some of the wine. The physician, being informed of what had happened, came in great haste. I crossed over the river in great haste. If you do this, you will be greatly benefitted. I will guard against this danger. Having a pain in both my ears, I lay down. This will be confessed by all. This will be confessed, willingly at least, by none. The army shall be maintained from the king's country. I am glad that the children are well brought up. The city shall be well guarded by the citizens. I feared the very men (*those themselves*) who guarded the city.

<sup>b</sup> κατα-κλίνω.

<sup>c</sup> μᾶλλον ἢ.

§ 34. *On the Perfect 2.*

192. The *Perf. 2.* (improperly called the *Perf. mid.*) prefers the *intransitive* signification, but *never* has the *pure reflexive* meaning of the *middle*.

If the verb has both the *trans.* and *intrans.* meaning, the *perf. 1.* has the former; the *perf. 2.* the latter. (2.) If the *intrans.* meaning has gone over to the *mid.*, or to the *pass.* (as often happens), the *perf. 2.* belongs in meaning to that voice. (3.) If the verb is *intrans.*, the *perf. 2.* has the same relation to it that any other *perf.* has to its verb.

## 193. VOCABULARY 33.

	<i>Perf. 1.</i>	<i>Perf. 2.</i>
ἀνοίγω <sup>d</sup> , <i>open</i> ,	ἀνέψχα,	ἀνέψγα, <i>stand open</i> .
ἐγείρω, <i>arouse</i> ,	ἐγήγερκα,	ἐγρήγορα, <i>am awake</i> .
πείθω, <i>persuade</i> ,	πέπεικα,	πέποιθα, <i>am confident, trust, have confidence</i> .
ἄγνυμι <sup>e</sup> , <i>break</i> ,		ἔαγα, <i>am broken</i> .
ὀλλυμι <sup>f</sup> , <i>destroy</i> ,	ὀλώλεκα,	ὀλωλα, ( <i>perii</i> ), <i>am undone</i> .
πήγνυμι <sup>g</sup> , <i>fix</i> ,		πέπηγα, <i>am fixed; am congealed</i> , &c.

(N.B. ἀπόλλυμι, κατάγνυμι, more common than the simple verbs.)

*Pot*, pitcher (χύτρα); *one more* (ἕτι εἷς); *gate* (πύλη); *spear* (δόρυ<sup>h</sup>, u.); *breast* (στέρνον); *to watch over* (ἐγρηγορέναι περί with *gen.*); *to raise a war* (ἐγείρειν πόλεμον—*pass.*, *arise*); *safety* (ἀσφάλεια); *Roman* (Ῥωμαῖος); *Jupiter* (Ζεὺς, Διός, &c. V. Ζεῦ); *early in the morning* (πρωί).

*Exercise 38.*

194. The pitcher is broken. If we conquer the Romans in one more battle, we are undone! The spear was fixed in his breast.

<sup>d</sup> This verb prefixes the temporal to the syllabic augment—

ἀνέψγον, ἀνέψξα, *inf.* ἀνοῖξαι.

ἀνέψγα belongs to later Greek writers: ἀνέψγμαι was used by the older authors.

<sup>e</sup> ἄγνυμι, ἄξω—aor. ἔαξα, ἐάγην (ἄ).

<sup>f</sup> ὀλλῦμι, ὀλῶ, ὀλώλεκα. ὤλεσα.

ὀλλῶμαι, ὀλοῦμαι, ὀλωλα. ὠλόμην.

<sup>g</sup> πήγνυμι, πήξω, &c.—πέπηγα, ἐπάγην (ἄ).

<sup>h</sup> δόρυ, δόρατος, &c.—Poet. δορός, δορί: of which δορί is found in Attic prose, in the phrase δορί εἰλεῖν.

All the water is congealed. I broke the boy's head. The boy's head is broken. I have watched over your safety for many years. Having lost<sup>i</sup> all his property, he took himself off. The gates are open. The servants opened the gates early, as their custom was. Brave men have confidence in themselves. Then only, when they obey the laws, will the citizens be happy. If we do not bear what comes from the gods, we are undone. Who in the world has broken this pitcher? It is the part of a general, to watch over the safety of his army. O Jupiter, the folly of the man! If a war should arise (*be raised*), we are undone. If you break one pitcher more, O worst of slaves, you shall not come off with impunity. My property was plundered, wretched man that I am! If any man is in the habit of performing just (actions), it was he. I have not met either my friend or my brother's.

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§ 35. *Additional Remarks on some of the Moods and Tenses.*

195. a. ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, *the constitution will have been perfectly arranged, if such a guardian superintends it.*

b. φράζε καὶ πεπράξεται, *speak, and it shall (immediately) be done.*

c. τὰ δέοντα ἐσόμεθα ἐγνωκότες<sup>k</sup>, καὶ λόγων ματαίων ἀπηλλαγμένοι, *we shall have voted on the subject as we ought, and be freed from empty speeches.*

d. εἴθε ὁ υἱὸς νενικήκοι, *would that my son had conquered!*

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<sup>i</sup> ἀπόλλυμι.

<sup>k</sup> γινώσκειν interdum de plebiscitis vel populi jussis. Bremi ad Demosth. Phil. 1. 54.



e. εἶπεν ὅτι ἥξοι ἡμέρᾳ τριτῇ, *he said that he should come on the third day.*

f. πεπειράσθω, *let it be attempted.*

196. (a) The *fut. 3.* expresses a *future action continuing in its effects.*

It differs, therefore, from the Latin *futurum exactum*, in not being used to express merely the future *completion* of a *momentary* action.

198. (b) The *fut. 3.* is, however, sometimes used to express (1) the *speedy completion* of an action, or (2) the *certainty of its completion* in the most positive manner.

199. The *fut. 3.* is obviously the natural future of those perfects that, from their marking a *continued* state, are equivalent to a *present* with a new meaning: e. g. μέμνημαι, κέκτημαι.

200. Some verbs have the *fut. 3.* as a simple future: e. g. δεδήσομαι<sup>1</sup>, πεπαύσομαι, κекύψομαι.

201. (c) In the active voice a *continued future state*, or a *future action continuing in its effects*, is expressed by ἔσομαι with *perf. participle*: a circumlocution which is also used in the *passive* (as in example).

202. (d. e.) The *perf.* has also a subjunctive and optative, and the future an *optative*, which are used whenever that kind of uncertainty or contingency peculiar to those moods agrees with the time of these tenses.

Only, however, when particular distinctness is required; and even then, the *perf. part.* with εἴην or ᾧ is generally preferred to the regular *opt.* and *subj.* of that tense.

203. The *imperat. perfect* is principally used in those verbs whose perfects have the meaning of a present: μέμνησο, &c.

204. (f) The third person of the *perf. pass.* marks a *decided resolution*: it is a strong expression for *let it be done*, &c.

205. (d) εἴθε with the optative—and also the optative alone \*—expresses a *wish*.

[If the wish expressed *has not been* (and now *cannot be*) realized, εἴθε is used with *indic.* of *aorist* or *imperf.*, according as the time to which the wish refers is *past*, or *present*.]

<sup>1</sup> From δέω, *to bind*.

\* As in ᾧ παῖ, γένοιτο πατὴρς εὐτυχέστερος. See also 295, e.

So ὥφελον (εξ, ε) *alone*, or with εἴθε, εἰ γάρ or ὥς, and followed by the infinitive.

## 206. VOCABULARY 34.

*Constitution; arrange, adorn; superintend, overlook; what we ought* (τὰ δεόντα); *empty, vain, useless; I am come* (ἦκω<sup>m</sup> with perf. meaning); *I am gone, am off* (οἶχομαι<sup>n</sup>, perf. meaning); *endeavour; would that . . . !* (εἴθε, εἴθ' ὥφελον<sup>o</sup>, εξ, ε, &c. εἰ γάρ ὥφελον, ὥς ὥφελον, or ὥφελον *alone*); *to make to disappear* (ἀφανίζω); *if it is agreeable to you, if you are willing* (εἰ σοι βουλομένῳ ἐστί); *and that too* (καὶ ταῦτα); *for the present at least* (τό γε νῦν εἶναι); *as far as they are concerned* (τὸ ἐπὶ τούτοις εἶναι).

## Exercise 39.

207. For thus we shall have done what we ought. For thus what we ought (to do) will have been done. I will remember my former folly. He told me that they had forgotten their former virtue. Let us place the wise and good as guardians of this most beautiful constitution. If it is agreeable to you, these things shall (*instantly*) be done. Let these things be done. Do not attempt to deceive the gods. If you do this, I am off. The physician told me, that he would come on the fourth day. If you obey God, your soul will be adorned with all virtues. Would that the wise superintended the state! Would that the prudent managed the affairs of the state! Would that the wise judge had superintended the whole constitution! Would that Thales were alive! Would that the man had escaped death. If you obey the physician, you will be freed from your disease. Would that the Greeks had conquered! They condemned him to death, and that too *though*

<sup>m</sup> ἦκω, ἦκον, ἦξω: no other tenses in use. βίον εἶ ἦκειν, *to have arrived at an advanced age* (Herod.): a construction seldom found in Attic Greek.

<sup>n</sup> οἶχομαι, οἰχίσσομαι, ᾤχημαι (οἶκωχα common in Herod.).

<sup>o</sup> ὀφείλω (debeo), owe, ought. ὀφειλήσω. Aor. ὥφελον (*un-Attic* ὀφελον) used only in wishes.

ὥς ὥφελε ζῆν Σωκράτης (*how Socrates ought to be alive*), *would that Socrates were alive!* εἴθε κλέος ἔλαβε.

*he was (= being) your citizen. For the present, at least, we will use him. I don't know what we are, for the present at least, to do with him. As far as that (person) is concerned, I am undone. For the present, at least, let us desist from the chase. O boy, may you become wiser !*

§ 36. *On the Infinitive.*

208. *a. ὁ ἄνθρωπος πέφυκε φιλεῖν, it is the nature of man to love.*

*b. παρέχω ἑμαυτὸν ἐρωτᾶν, I offer myself to be questioned.*

*c. ἦλθον ἰδεῖν σε, I came (or am come) to see you.*

*d. ἡδὺς ἀκούειν, sweet to hear. δεινὸς λέγειν, clever at speaking. χαλεπὸς λαβεῖν, hard to take (or catch).*

*e. οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖσθαι, he is so senseless as to choose war in preference to peace.*

*οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντ' εἰρήνης αἰρεῖται, he is so senseless, that he (actually) chooses war in preference to peace.*

*f. φιλοτιμότατος ἦν, ὥστε πάντα ὑπομεῖναι τοῦ ἐπαινεῖσθαι ἕνεκα, he was very ambitious, so as to bear any thing for the sake of being praised.*

209. The use of the Greek infinitive is much nearer to that of the English, than that of the Latin is; thus:—

210. (*b. c.*) It expresses the *purpose*, and (*b. d.*) is often used in the active, after both verbs and adjectives, where the passive would be *admissible*, but *less common*.

Hence it must often be translated into Latin by the *participle in dus*, or by the *supine in u*.



211. The particle ὥστε<sup>p</sup> expresses a *consequence*, and is used with the *infinitive*; or, if the consequence be a definite consequence that has actually occurred, the *indicative*.

212. { *So—as to* = ὥστε with *infinitive* always.

{ *So—that* = ὥστε with *infinitive* or *indicative*.

With the infinitive the consequence is more closely connected with the principal clause, as *contemplated*, or *resulting immediately and naturally* from what is there stated. The consequence may be equally *real*.

213. ‘*So that*’ should not be translated by the *indicative*, except where the sense would allow us to substitute *therefore* or *consequently* (*itaque*) for *so that*.

Thus: “the road was so bad, that I did not reach my inn till midnight” = “the road was very bad; *consequently* I did not reach my inn till midnight:” here the *indicative* would be properly used.

ὥστε<sup>p</sup> properly answers to οὐτως, or some other demonstrative, in the preceding clause.

## 214. VOCABULARY 35.

To put forth naturally (φύω. πέφυκα and ἔφυν are *intrans.*; I am produced = I am by nature, or it is my nature to, &c.); supply to, afford; offer (παρέχω<sup>q</sup>); sweet, pleasant, agreeable; terrible<sup>r</sup>, clever; hard, difficult; senseless; in preference to, instead of; peace; ambitious, fond of honour; undergo, bear; on account of, for the sake of; leaf (φύλλον); bring up, educate (παιδεύω); very (πάνυ<sup>s</sup>); wing (πετρόν. πέτρυξ, ὕγος, f.); young bird (νεοσσός); art, also contrivance, trick (τέχνη); long (μακρός); not yet (οὐπω<sup>t</sup>); endure, bear (ἀνέχομαι<sup>u</sup>).

φύω = to get teeth, feathers, &c.

πόνον or πράγματα παρέχειν = to give one trouble, to molest, harass, &c.

<sup>p</sup> More rarely ὡς.

<sup>q</sup> παρέχεσθαι, *mid.*, is also used for *to afford*, without any perceptible difference of meaning. See example in 295, b.

<sup>r</sup> —νος, an old *pass. termin.* (like τέος, τός), whence δεινός, *terrible*, στυγνός, *hateful*, &c. B.

<sup>s</sup> This word is often strengthened by the addition of τί (πάνυ τι).

<sup>t</sup> πώ, πώποτε, *ever yet*, *ever up to this time*. The former is joined to οὐ, μή; the latter to οὐδέ, μηδέ; and both relate to the *past*. Οὐδέποτε, μηδέποτε, are commonly employed only *generally*, or with reference to the *future*. See 236, e.

<sup>u</sup> This verb has a double augment: *imperf.* ἡνεχόμην, *aor.* ἡνεσχόμην.

*Exercise 40.*

215. It is the nature of man to love those who confer benefits upon him. The city is a difficult one to take. The woman is a terrible one to find out contrivances. The man is unable to hold his tongue. He told me that his daughter had been well brought up. If you give me any trouble, I will not endure it, at least (not) willingly. The eagle has long wings. He had been so brought up as very easily to have enough. He is so beautiful as to be admired by all. You are so senseless, that you are always hoping for what is impossible. They are too wise to choose war in preference to peace. The young birds have already got<sup>v</sup> feathers. The trees are already putting forth their leaves. The child has not yet got (any) teeth. If you molest me, you shall not come off with impunity. They harassed them so, that the army was not able (*indic.*) to advance<sup>w</sup>. This wine is pleasant to drink. It is the nature of boys to pursue what is pleasant.

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§ 37. *The Infinitive continued.*

216. *a.* ἐτειχίσθη δὲ καὶ Ἀταλάντη, τοῦ μὴ ληστὰς κακουργεῖν τὴν Εὐβοίαν, and *Atalanta* also was fortified, that robbers (or pirates) might not commit depredations in *Eubæa*.

*b.* οὐδὲν ἐπράχθη διὰ τὸ ἐκεῖνον μὴ παρῆναι, nothing was done because he was not present.

*c.* οὐκ ὀρθῶς ἔχει τὸ κακῶς πάσχοντα ἀμύνεσθαι ἀντιδρῶντα κακῶς, it is not right for one who

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<sup>v</sup> *Aor. 1.*, as *perf.*, has a different meaning.

<sup>w</sup> πορεύομαι.

suffers wrong to avenge himself *by doing wrong in return*.

d. δέομαί σου παραμένειν, *I beseech (or entreat) you to stay with us.* ἔφη σπουδάζειν, *he said that he was in a hurry.* συνειπείν ὁμολογῶ, *I confess that I assented.*

e. ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander used to say that he was the son of Jupiter.*

ἔπεισα αὐτοὺς εἶναι θεός, *I persuaded them that I was a God.*

ἐδέοντο αὐτοῦ εἶναι προθύμου, *they entreated him to be zealous.*

ἔξιστί μοι γενέσθαι εὐδαίμονι, *I may (if I please) become happy.*

217. (a) The infinitive with the article in the *gen.* sometimes denotes a *motive* or *purpose*.

It may be considered as governed by *ἐνεκα* understood.

218. (b) When the infinitive has a *subject* of its own, the general rule is, that it stands in the accusative.

This rule holds good, when the *infin.* is used with *τό*, as in (c).

219. (b) A *preposition* with the *infin.* may be equivalent to a sentence introduced by a conjunction.

220. (d) But when the subject of the infinitive belongs to, and is expressed with, the former verb, it is generally not expressed with the infinitive.

The examples show that this rule holds good, whether the subject of the *infin.* be the subject of the preceding verb or an oblique case governed by it.—In the second example the accusative would be expressed even in Latin: *dixit se festinare*.

221. (e) When the subject of the infinitive is omitted because expressed with the other verb, an adjective or substantive that forms the predicate with the *infin.* is mostly put in the same case that the subject of the infinitive stands in *in the other clause*.

Thus in (e) *υἱός* conforms to Ἀλέξανδρος· θεός to ἐγώ· προθύμου to αὐτοῦ, &c.

(This construction is called *Attraction*.)



## 222. VOCABULARY 36.

*To wall, to fortify; a wall (τείχος, n.); evil-doer, rascal, villain (κακοῦργος. κακός, ἔργον); villany (κακουργία); misdeed (κακούργημα); to do evil towards, do harm to, inflict damage on, &c. (κακουργέω); ward off (ἀμύνειν τί τινι: also with dat. only, ἀμύνειν τινί, to defend. In Mid. ward off from myself; repel, requite, revenge myself on, with acc. of person: also without case, to protect oneself); to return a man like for like (τοῖς ὁμοίοις ἀμύνεσθαι); to remain with; say (φάσκω = φημί); to feel or be thankful for, return thanks for (χάριον εἰδέναι: gen. of thing); one may (ἔξεστι, licet; one might, ἔξῃν); it is right; master (δεσπότης); laugh (γελᾶω, ἄσω).*

*Exercise 41.*

223. The city was fortified, that no one<sup>x</sup> might do injury to the citizens. Nothing was done, because that villain gave us trouble. Let us beseech our friends to be zealous. He said that he would be with us, if it was agreeable to us. I persuaded them that I was a philosopher. I persuaded the judges that Abrocomas was a rascal. It is a hard thing (65) to conquer one's temper. He is too young to have mastered his temper. If you ward off from me this danger, I shall feel thankful to you for your zeal. I will revenge myself on him who has injured you. If you return like for like to him who has treated you ill, you commit a sin. You used to say that you were master. We ought to defend the laws of the state. It is in our power to become happy. You may (if you please) become a philosopher. He says that he will deliberate. Nothing was done, because (*prep.*) all the citizens envy the judge. He says that he will brave this danger. It is not right, that a citizen should plot against the constitution. If all the citizens defend the laws, it will be well.

## 224. VOCABULARY 37.

[Preposition ἐκ, before vowel ἐξ, (gen.) *out of, forth from.* Hence of *cause* (in consequence of; from, for); and of *succession in time.*]

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<sup>x</sup> μηδεὶς, as a *purpose* is expressed.

*Out of the city* (ἐκ τῆς πόλεως); *for this cause or reason* (ἐκ ταύτης τῆς αἰτίας); *this being the case, for this reason, therefore* (ἐκ τούτου); *after our former tears* (ἐκ τῶν πρόσθεν δακρύων); *unexpectedly* (ἐξ ἀπροσδοκήτου—ἀπροσδόκητος, *unexpected*).

### Exercise 42.

225. We are now laughing after our former tears. The men from (*out of*) the city are plotting against the king. He says that he is watching over the safety of all. The Grecian cavalry, suddenly charging the ranks of the Persians, conquer (them). It is sweet to laugh after troubles. The physician says that diseases are from Jupiter. This being the case, it seemed good to the generals to depart. The slave says that the pitcher is broken. He says that he is glad when the citizens are rich. He says that he takes pleasure in sleeping. He said that the judge had an upper-chamber, whenever he stayed in town. This being so, let every man provide for his own safety. I asked him how much he thought the geometer's possessions would fetch, if sold. I wonder at what has been done by the general. It is not every man, that can bear unexpected (evils). This man has inflicted more damage upon the city than any other single person. Would that the physician had remained with (us)! Would that the physician were here! Would that the physician had been here!

### § 38. *The Infinitive continued.*

226. *a.* πρὸς τὸ συμφέρον ζῶσι, διὰ τὸ φίλαυτοὶ εἶναι, *they make self-interest the object of their lives, because they are lovers of themselves.*

*b.* ἐκπέμπονται ἐπὶ τῷ<sup>γ</sup> ὅμοιοι τοῖς λειπομένοις εἶναι, *they are sent out, on the understanding that they*

<sup>γ</sup> ἐπὶ with *dat.* often marks a condition. 288.

*are to be equal (on an equal footing) with those that are left behind.*

c. οὐδέις τηλικούτος ἔστω παρ' ὑμῖν ὥστε, τοὺς νόμους παραβάς, μὴ δοῦναι δίκην, *let no one be so powerful amongst you, as not to be punished if he transgresses the laws.*

227. *Attraction* may take place (that is, the predicate substantive or adjective be in the nominative), when the infinitive is introduced by the article or ὥστε.

## 228. VOCABULARY 38.

*It is expedient or profitable (συμφέρι, dat.); expediency, utility (τὸ συμφέρον—τὰ συμφέροντα, what is expedient); to make self-interest the object of one's life; self-loving, a lover of self, selfish; self-love, selfishness (φιλαυτία); transgress (παραβαίνω<sup>z</sup>, of a law, &c. to break); so great, so powerful; to be punished, suffer punishment (δίκην διδόναι, gen. of thing; dat. of person by whom); infinitely many, very many, a vast number of (μυρίοι); ten thousand (μύριοι); soldier (στρατιώτης); country (πατρις<sup>a</sup>, ἴδος, f.); treaty (σπονδαί, pl., properly libations); excessively (ἄγαν); excessive (ὁ ἄγαν).*

<sup>1</sup> Ἀντί (gen.), *instead of; in preference to* (208, e.); *equivalent to.*

## Exercise 43.

229. Let us fly from excessive self-love. Let us pursue the honourable rather than the expedient. They choose war in preference to peace, because they have not tasted the evils of war. They undergo every toil, because they are ambitious. He says that a king is equivalent to very many soldiers. All men, so to say, are lovers of self. If he were not ambitious, he would not endure this. I am come on an understanding, that I am to be on an equal footing with the other citizens. Do not transgress the laws of your country. They bear every

<sup>z</sup> βαίνω, βήσομαι, βέβηκα, ἔβην. βήσω and ἔβησα, *trans.* (ἔβην, βῆθι, βαῖνεν, βῶ, βῆναι, βάς).

παραβαίνω has also *perf. pass.* παραβεβῆμαι, *aor.* παρεβάθην.

<sup>a</sup> Properly a poetical *fem. adj.* agreeing with γῆ.



thing for the sake of being praised, because they are excessively ambitious. Let us choose what is honourable in preference to what is expedient. It is not right, to make self-interest the object of one's life. It does not belong to a pious man, to fear death excessively. It is not every man that can master self-love. I have not fallen in with Abrocomas for a long time. I love both the children of Abrocomas<sup>b</sup> and those of Philip. Every body aims at becoming happy. It is profitable to men to be pious. If you do this, you shall be punished for your villany. All the laws of the state, so to say, were transgressed by this villain. He thinks that the treaty has been broken.

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§ 39. *The Participle.*

230. *a.* γυνή τις χήρα ὄρνιν εἶχε καθ' ἐκάστην ἡμέραν ὥν αὐτῇ τίκτουσαν, *a certain widow woman had a hen which laid her an egg every day.*
- b.* τὰ χρήματα ἀναλώσας ἀπήγξατο, *when, or after, he had spent all his money, he hanged himself.*
- c.* χαλεπὸν ἐστὶ λέγειν πρὸς τὴν γαστέρα, ὥτα οὐκ ἔχουσιν, *it is difficult to speak to the stomach, because it has no ears.*
- d.* γιγνώσκοντες ὅτι κακά ἐστίν, ὅμως ἐπιθυμοῦσιν αὐτῶν, *though they know that they are hurtful, they nevertheless desire them.*
- e.* ληϊζόμενοι ζῶσιν, *they live by plundering.*
- f.* κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν, διαφερόντως ἂν σωφρονοῖ, *but if he gained the victory over pleasure and his desires, he would be temperate in an uncommon degree.*

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<sup>b</sup> Nouns in *ας* have the Doric gen. in *ᾱ* (for *ου*), when they are the names of foreigners, or of Doric Greeks of no celebrity; as Ἀβροκόμας, G. Ἀβροκόμα. R.

g. λαβὼν, ἔφη, τοῦτον, μαστίγωσον, take *this fellow*, said he, and flog him. ῥίψας δ' ὁ ποιμὴν πέτραν, τὸ κέρας αὐτῆς κατέαξεν, but the shepherd threw a stone and broke her horn.

231. A participle assumes an assertion; or rather states it *attributively*, not *predicatively*. Whenever it is convenient to express this assertion by a complete sentence, we may do so; connecting it with the principal sentence by a *relative* pronoun, or a conjunction (or conjunctive adverb) of *time, cause, condition, or limitation*. Hence *vice versâ*,

232. (a. b. c. d.) Relative sentences, and sentences introduced by *when, after, if, since, because, although, &c.* may be translated into Greek by omitting the relative or conjunction, and *turning the verb into a participle*.

In translating from Greek into English, the proper *particle* to be used must be found by considering the *relation* in which the participle stands to the principal verb.

Thus, "I visited my friend νοσοῦντα," may mean, '*who was ill*,' or '*because he was ill*,' or '*when he was ill*.'

233. (e) The English *verbal substantive*, under the government of a preposition, may often be translated by a participle agreeing with the nominative case of the sentence.

234. (g) A past participle may often be translated into English by a verb, connected with the principal verb by '*and*.'

Of course, *vice versâ*, the first of two verbs connected by '*and*' may be translated into Greek by a past participle.

### 235. VOCABULARY 39.

A widow; to know (γινώσκω<sup>c</sup>); to consume, spend (ἀναλίσκω, fut. ἀνᾱλώσω, aor. ἀνάλωσα); stomach, belly (γαστήρ, ἔρος<sup>d</sup>, f.); the future (τὸ μέλλον); to plunder; remarkably, in an uncommon degree; to scourge, flog; to throw; stone (πέτρος. πέτρα in good authors is, rock); bare, uncovered (ψῆλός).

[Participles with peculiar meanings.]

At first, at the beginning (ἀρχόμενος); at last (τελευτῶν); after some time (διαλιπὼν χρόνον\*); with (often translated by ἔχων, ἄγων, φέρων, χρώμενος: of course in choosing *which* may be used, we must consider

<sup>c</sup> γινώσκω, γνώσομαι, ἔγνωκα, ἔγνωσμαι, ἔγνω. (ἔγνων, γνώθι, γνώην, γνώω, γνώναι, γνώς.)

<sup>d</sup> As πατήρ, B. p. 15. E. 25.

\* So διαλ. πολὺν or ὀλίγον χρ.

whether the person merely *had*, or *led*, or *brought*, or *used* the thing or person *with which* he performed the action).

*Exercise 44.*

[*Obs.* Sentences in *Italics* are to be translated by participles.]

236. I shall be happy, *if I know myself*. The judge himself shall be punished, *if he transgresses the laws of the state*. The master himself *took the slave* and flogged him. He fled for refuge into the temple, that he might not be punished. *Since you see this*, are you not without fear of death? *If you do what you ought*, you will be happy. That shameless (fellow) lives by flattering the rich. What impiety! He set off *with* ten thousand Hoplites. Cyrus was riding *with* his head uncovered. *Take the boy* and punish him. He has spent both his own money and his father's. It is not every man, who can be without fear of the future. *He threw a stone* and broke the eagle's head. He crossed the river, *though it was flowing with a full stream*. The wolf *was persuaded*, and went away. The physician, *with much skill (art)*, freed the boy from his disease. At last he went away. At first you spoke ill of every body. After some time I will be with you.

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§ 40. *The Participle continued.*

236\*. a. ἐγὼ ἔρχομαι ὑμῖν ἐπικουρήσων, *I am coming to aid you.*

τὸν ἀδικοῦντα παρὰ τοὺς δικαστὰς ἄγειν δεῖ δίκην δώσοντα, *he who wrongs another should be taken before the judges to be punished (literally, one should take, &c.).*

τοὺς τοῦτο ποιήσοντας ἐκπέμπει, *he sends out men to do this.*

b. ᾔδειν τοὺς παῖδας θνητοὺς γεννήσας, *I knew that I*



had begotten mortal children (or, *I knew that the children I had begotten were mortal*).

ἡσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived that they thought themselves extremely wise.*

σύνοιδα ἐμαντῶ σοφὸς ὢν (or, σοφῷ ὄντι), *I am conscious of being wise (or, that I am wise).*

οὐδέποτε<sup>e</sup> μετεμέλησέ μοι σιγήσαντι, *I have never repented of having held my tongue.*

237. (a) The participle of the *future* is used to express a *purpose*<sup>f</sup>.

238. (b) Many verbs that signify *emotions, perception by the senses, knowledge, recollection, cessation or continuance, &c.*, take the participle, where *we* should use the *infinitive mood*, a *verbal substantive*, or '*that*,' &c.

#### 239. VOCABULARY 40.

*To bring assistance, to aid, succour* (ἐπικουρέω, dat. : it may have besides an acc. of the thing<sup>\*</sup>. ἐπικουρεῖν νόσφ, to bear help against a disorder; to combat it); *judge* (δικαστής<sup>g</sup>); *beget*; *dare, attempt*<sup>h</sup> (τολμᾶω).

[Verbs that take the participle.]

*See* (ὁράω); *learn, am aware* (μανθάνω<sup>i</sup>); *I repent* (μεταμέλει<sup>k</sup> μοι); *make to cease, stop* (παύω); *cease* (λήγω, παύομαι); *am ashamed* (αἰσχύνομαι<sup>l</sup>); *remember* (μύμνημαι); *appear* (φαίνομαι<sup>m</sup>); *am evident*

<sup>e</sup> See 214, t: "but οὐδέποτε, like *nunquam*, is occasionally found with *past tenses* even in the best writers." P.

<sup>f</sup> The intention is spoken of in a less certain way by the addition of ὥς. *He had Cyrus arrested, ὥς ἀποκτενῶν.*

<sup>\*</sup> εἰ τῷ χειμῶνα ἐπεκούρησα, Xen.

<sup>g</sup> The δικαστής decides in a court of justice according to *right and law*: the κριτής in the other relations of life according to *equity* and his knowledge of human nature. Pass.

<sup>h</sup> Of things requiring *courage*. It has also the meaning of *sustinere*, to *bear* to do so and so.

<sup>i</sup> μανθάνω, μαθήσομαι, μεμάθηκα. ἔμαθον.

<sup>k</sup> μετα-μέλει, μετα-μελήσει, &c.

<sup>l</sup> αἰσχύνομαι ποιεῖν = *I am ashamed to do it*: αἰσχύνομαι ποιῶν or ποιεήσας, *I am ashamed of doing, or having done it.*

<sup>m</sup> ἐὰν φαίνομαι ἀδικῶν, *if it should appear that I have acted unjustly.*

(δῆλός εἰμι<sup>n</sup> = *am evidently*); *know* (οἶδα); *am conscious* (σύννοιδα εἰμαυτῷ); *rejoice* (χαίρω); *perceive* (αἰσθάνομαι).

### Exercise 45.

239\*. I am ashamed of having flattered Xenoclides. Remember that you are a man. He was conscious of acting unjustly. He rejoices in being praised, because he is ambitious. I have ceased to be a flatterer. I am conscious of fearing death. I am not ashamed of having conferred many benefits upon him. I know that I am mortal. I do not repent of having ravaged the whole country. I am conscious of wishing to destroy whatever I may take (*shall have taken*<sup>o</sup>). He is evidently doing disgraceful things. He evidently cannot either speak well of his friends or treat them well. Cyrus knew that the son he had begotten, was mortal. I will put a stop to his inflicting damage on the city. I knew that the children he begot were mortal. Do not cease to love your mother. Know that you shall be punished for your injustice. The physician is here to (*p*) combat the boy's disease. Take the villain before the judges to be punished. They will evidently attempt this. I knew that he had done more service to the state than any other single person. I will send out men to (*p*)<sup>p</sup> inflict damage on the city.

§ 41. *The Participle continued*: τυγχάνω, λανθάνω, φθάνω.

240. *a.* ὁ Κῦρος, ἄτε<sup>r</sup> παῖς ὦν, ἠδeto τοῖς τοιοῦτοις, *Cyrus, as being a boy, was pleased with such things.*

<sup>n</sup> δῆλός ἐστιν ἀνιώμενος, *he is evidently vexed.*

<sup>o</sup> 89, *e.*

<sup>p</sup> A (*p*) after the first word of a clause shows that it is to be turned into a *participial* clause, as explained in the two preceding sections.

<sup>r</sup> So with ὥστε, ὥστε δὴ (in *Herod.* only), οἶα, οἶον. Often ἄτε δὴ.

- b. ἔτυχον παρόντες, *they happened to be present.*  
 τυγχάνει ὢν, *he happens to be (or simply, is).*
- c. λανθάνω τι ποιῶν, (1) *am concealed from myself*  
 doing it = *do it without knowing it; uncon-*  
*sciously, unknown to myself.*  
 (2) *am concealed from others doing it = do it*  
*without being observed; secretly; without being*  
*seen or discovered.*
- e. ἔφθην αὐτοὺς ἀφικόμενος, *I arrived before them.*  
 ἔφθην ἀφικόμενος \*, *I arrived first.*
- f. οὐκ ἂν φθάνοις ποιῶν τοῦτο, *you cannot do this*  
*too soon.*  
 οὐκ ἂν φθάνοις ποιῶν τοῦτο; *won't you do this*  
*directly? = do it directly.*
- g. λέγε φθάσας, *speak quickly; at once.* ἀνύσας<sup>s</sup>  
 τρέχε, *run immediately.*

241. Φθάνω<sup>t</sup> (*come or get before*) and λανθάνω<sup>u</sup> (*am concealed*) are generally construed by *adverbs*; the participle that accompanies them must then be turned into a *verb*.

242. The participle λανθάνων or λαθών may be construed by *secretly, without being observed, seen, &c.* Hence ἔλαθεν εἰσελθών = εἰσῆλθεν λαθών.

#### 243. VOCABULARY 41.

[Preposition Ἀπό, *from*: *gen.*]

To fight on horseback (ἀφ' ἵππων); to have done supper (ἀπὸ δείπνου γενέσθαι); to do a thing of themselves (ἀφ' ἑαυτῶν); at the suggestion of others (ἀπ' ἀνδρῶν ἐτέρων); openly (ἀπὸ τοῦ προφανοῦς, *from adj. προφανής*).

\* ἰκνέομαι (commonly ἀφικνέομαι), ἵξομαι, ἴγμαι. ἰκόμην.

<sup>s</sup> From ἀνύειν or ἀνύτειν, *to accomplish*.

<sup>t</sup> φθάνω, φθήσομαι, ἔφθακα. ἔφθασα, ἔφθην. *Fut.* φθάσω in later writers. (ἔφθην—φθαίην, φθῶ, φθῆναι, φθάς.)

ἔφθην is the *older* aorist: but ἔφθασα is used once even by *Thuc.*, and from *Xenophon* downwards is the more common form. B.

<sup>u</sup> λανθάνω, λήσω, λέληθα. ἔλαθον. See 156.



Πρό (before, of time, place, and preference—in behalf of, for).

For (= in behalf of) *the king* (πρὸ τοῦ βασιλέως); to value very highly, to attach great importance to (πρὸ πολλοῦ ποιῆσθαι, to value before, i. e. more than, much. See 282.); to choose war before, in preference to, peace (πρὸ εἰρήνης, for which ἀντί is used in 208, e).

### Exercise 46.

244. The physician happened to be present. You cannot punish the boy too soon. The enemy arrived at<sup>v</sup> the city before us. Go away directly. Won't you go away directly? If we do this before our enemies (do it), we have conquered. If you do this before me, I am undone. If we arrive at the city before them, all will be well. The slave broke the pitcher without being discovered. The Scythians fought on horseback. The father went into the general without being observed. These Hoplites were drawn up before the king himself. He is too sensible to choose war before peace. He has done supper. Speak directly, if it is agreeable to those who are present. To incur danger in behalf of the state is honourable. It is the part of a good man, to incur dangers himself for his friends. He did this at the suggestion of other persons. I should never have done this of myself. If Xenocles had not been their general, they would never have dared to commence a war openly. He attaches great importance to forming an alliance with the Athenians. Men enact laws, that they may not be injured. Having done supper, they practised equestrian exercises.

### § 42. The Genitive Absolute, &c.

245. a. ξιμοῦ καθεύδοντος, whilst I was asleep. τούτων οὕτως

<sup>v</sup> εἰς, if they went into it.

ἔχόντων, *this being the case*; or, as this is the case.

b. διὰ τί μένεις, ἔξδὲν ἀπιέναι; *why do you remain, when you are at liberty to go away?*

c. So, δέον ἀπιέναι, *when, whereas, &c. you ought to go away.* δόξαν<sup>w</sup> ἡμῖν ἀπιέναι, *when we have determined to go away.* Also δόξαν ταῦτα<sup>x</sup>, *this being determined.*

d. ἐπὶ Κύρου βασιλείοντος, *in the reign of Cyrus.*

e. ἰσιώπα ὡς πάντας εἰδόμενος (οἱ πάντων εἰδόμενων), *he held his tongue, as supposing that all knew.*

246. The case *absolute* is in Greek the genitive: it marks the *time*, or generally any such relation to the principal sentence, as *we* should express by *when, after, since, as, because, though, if, &c.*

247. (b. c.) The participles of impersonal verbs are put absolutely in the *nominative*: of course without a noun, and in the neuter gender.

248. (d) When the time relates to a *person*, ἐπὶ is generally expressed.

249. (e) When a *motive* is attributed to *another person*, the particle ὡς is generally used with the *gen.* or *acc. absolute.*

## 250. VOCABULARY 42.

[Words used in *nom. absol.*]

*When, or whereas, it was said or told* (εἰρημένον); *it being disgraceful—possible—impossible—plain or evident* (αἰσχρὸν—δυνατὸν—ἀδύνατον—δῆλον ὅν); *there being an opportunity, when I may or might* (παρόν γ); *it being fit or incumbent* (προσῆκον. προσήκει, *dat.*, it belongs to. οἱ

<sup>w</sup> So δοκοῦν, δεδομένον.

<sup>x</sup> Also δόξαντος τούτου, δοξάντων τούτων, and δόξαντα ταῦτα.

<sup>y</sup> ἔστιν, ἐνεστι, πάρεστιν, ἔξεστι, &c. πράττειν, all signify, *one can or may*: but ἐνεστι relates to *physical possibility* (it is *possible*); ἔξεστι, to *moral possibility* (it is *allowed*); ἔστι and πάρεστι stand between these two meanings, without being confined to either of them; the latter implying also the notion of *facility*. P.

προσῆκοντες, those that *belong* to us = *relations*); *when, whereas*, one ought (δεόν).

*As far at least as this is concerned, as far as depends on this* (τούτου γε ἕνεκα); *for the sake of* (χάριν with *gen.* = *propter*; but χάριν ἐμὴν, *for my sake*); *after the manner of a dog, like a dog* (κυνὸς δίκην); *without* (ἄνευ, *gen.*).

#### PHRASE.

ἕνεκα τῶν ἑτέρων ἄστρον, *for any thing the other heavenly bodies could do to prevent it.*

#### Exercise 47.

251. Without you I should have perished for any thing my other friends could have done to prevent it. Why do you remain, when we have determined to succour our friends? Why do you hold your tongue, whereas you ought to speak? Why do you remain, now that you have an opportunity to depart? He asked the boy, why he remained, when it was his duty to depart. Though they were told to be present, they are not come. If it is agreeable to you, we will go away. I hope that we shall thus arrive before the Persians. He had the same upper-chamber, whenever he wished. The slave told me, that the physicians were come to combat the boy's disorder. If you act unjustly towards your slaves, know that you will be punished by the gods. I knew that all the rest of the country had been ravaged by the Persians. Why did you choose war, when you might have chosen peace? He told me that all were permitted to go in to the general, whenever he was at leisure.

#### Exercise 48.

252. Cyrus evidently desired to be praised. I perceived that he wished to disobey the laws of his country. O boy, cease to do this, since (*p*) it is disgraceful to despise your father. The boy went secretly into his father's house. But



this being determined, we cannot set out too soon. The master, as being a fool, was deceived by his slave. Do not practise many arts, since it is impossible to do every thing well. Let us not despise our relations. As far as money is concerned, you will rule over all the Greeks. Know that you will get off well, as far at least as this is concerned. He told me that, if any man was well suited to govern men, it was Cyrus. The physician told me, that he had come for my sake. This animal runs like a dog. This being the case, I will go away at once. All men, so to say, desire what is absent. It is the part of a senseless man, to hold cheap what is present, from the desire of what is absent. He said nothing himself, as supposing that all felt grateful to Xenocles.

### § 43. *The Relative.*

253. a. θαυμαστὸν ποιεῖς ὃς ἡμῖν οὐδὲν δίδως, *you act strangely in giving us nothing.*

b. ἐμακάριζον τὴν μητέρα, οἷων τέκνων ἐκύρησε, *they pronounced the mother happy in having such children.* (Here οἷων = ὅτι τοιούτων.)

c. Ἡ ναῦς πρεσβεῖς ἄγει, οἵπερ τὰ σφέτερα φράσωσιν, *the ship is bringing ambassadors to make (or, that they may make) their own statement.*

ὅπλα κτῶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας, *they are procuring arms to defend themselves with against those who injure them (or, with which to repel, or punish, those who injure them).*

d. { οὗτός ἐστιν ὃν εἶδες ἄνδρα, } *This is the man you*  
       { ὃν εἶδες ἄνδρα οὗτός ἐστιν, } *saw.*

#### ATTRACTION OF RELATIVE.

e. μεταδίδως αὐτῷ τοῦ σίτου, οὔπερ αὐτὸς ἔχεις, *you give him a portion of the food which you have yourself.*

f. τῷ ἡγεμόνι πιστεύσομεν ᾧ ἂν Κύρος δῷ, *we will confide in any general whom Cyrus may give us*<sup>z</sup> (for ὃν ἂν<sup>a</sup>).

g. ἀπολαύω \* ὧν ἔχω ἀγαθῶν, *I enjoy the good things I possess.* μνησθῆναι ὧν ἔπραξε, *remembering what he had done.*

h. μετεπέμπετο ἄλλο στράτευμα, πρὸς ᾧ πρόσθεν ἔρχε, *he sent for another army, in addition to the one he had before.*

254. The relative is often used to introduce a *cause, ground, motive, or design* of what is stated.

*Obs. 1.* When it expresses a *cause or ground*, it takes the *indic.* ; when it expresses a *purpose* (as in c), the *fut. indic.* or the *subjunctive*.

*Obs. 2.* The relative is not used merely to *connect* a sentence with the one before it so frequently as in Latin. When so used, it is probably always expressive of some emotion. B.

255. (d) The antecedent is often expressed in the relative clause, and omitted in the principal clause.

When this is the case, the relative clause often stands first.

256. (e) The relative is often made to agree in *case* with the antecedent in the principal clause.

This is called *Attraction of the Relative* : it seldom takes place except where the relative should *regularly* stand in the *accusative*, the antecedent being in the *gen.* or *dat.* and *without* a demonstrative pronoun (as οὗτος, ἐκεῖνος).

257. (g) When the relative is *attracted*, the antecedent is often placed in the relative clause, but in that case it would stand in the principal clause.

258. (g) The antecedent is sometimes wholly omitted.

As, for instance, when it is some general or indefinite notion (*man, thing, &c.*), or has been before mentioned, as in h.

In (h) the *rel.* seems under the government of a preposition belonging to the other clause. As in English sometimes,—“she would have the head of *whosoever* advised it.”

<sup>z</sup> Dederit.

<sup>a</sup> See 95.

\* This verb (which is probably from the same root as λαβεῖν. P.) is properly *to receive from* ; to receive whether *advantage or disadvantage* from any thing. So that (like our, *to reap the fruits of*) it is used in both a good and a bad sense.

## 259. VOCABULARY 43.

*Surprising, strange* (θανυμαστός); *to act strangely*; *corn*<sup>b</sup>, *food for man in general* (σῖτος); *ambassador*; *to send for*; *to enjoy*<sup>c</sup>.

Ἐν (*in*, in answer to *where?*—*dat.*), *the first of all* (ἐν τοῖς πρώτοις<sup>d</sup>); *it depends upon you* (ἐν σοὶ ἔστι).

Ἀνά (*properly up*; *acc.*—*in, on, through, of a large space or time*).

*Through the whole country* (ἀνὰ πᾶσαν τὴν γῆν); *through the whole day, all day* (ἀνὰ πᾶσαν τὴν ἡμέραν); *every day* (ἀνὰ πᾶσαν ἡμέραν); *every year* (ἀνὰ πᾶν ἔτος); *by fives, or five-and-five* (ἀνὰ πέντε).

Εἰς (*into, acc.*—*towards, against, in reference to*).

εἰς διδασκάλου φοιτᾷ<sup>e</sup> (*understand οἰκίαν*), *to attend a master*.

εἰς διδασκάλου πέμπειν, *to send (a boy) to a master*.

## Exercise 49.

260. I pity the mother for having been deprived of such a daughter. I will give him some of the wine which I have. He sent for more wine in addition to what he had drunk already. This is the hare you saw. You act strangely in speaking ill even of your friends. He knew that I should enjoy the good things I possess. Receive the good things you desire. I have a stick to beat you with. The Hoplitcs arrived first of all. All these things depend on you. They harassed us all the day, so that the Hoplitcs could not march. They went into the city by fives. Those who had plotted against the king entered (*went into*) the city by threes without being observed. Say quickly, what your opinion is (*what seems good to you*). I, for my part, would choose peace in preference to all that I possess. I knew that (*p*) the citizens would choose peace in preference to war. Why do you wait, when it is your duty

<sup>b</sup> *Plur.* often σῖτα in Att. Greek, which is also found in Herodotus.

<sup>c</sup> ἀπολαύω, ἀπολαύσομαι. *Imp.* ἀπέλانون, *aor.* ἀπέλανσα, though no simple verb is found. ἀπήλانون, ἀπήλανσα are later forms.

<sup>d</sup> This phrase is elliptical: ἐν τοῖς πρώτοις παρῆσαν = ἐν τοῖς παροῦσιν πρώτοι παρῆσαν. *Thuc.* uses ἐν τοῖς even with a *fem.* superlative. See iii. 81.

<sup>e</sup> Properly, *to go frequently into his house*.



to succour your friend? The Athenians used to do this every year. They are not aware that (*p*) they are despised by every body. They do this, not only every year, but also every day. I admire your lilies, but not<sup>f</sup> your brother's. The boy attends no master. We send our boys to masters.

*Exercise 50.*

261. I repented of having flogged the slave. I indeed eat that I may live, but others live that they may eat. Socrates said, that he indeed ate that he might live, but that others lived that they might eat. The beauty of the city was admired by all who were there. He said that if the citizens obeyed the laws of the state, they would prosper. I wonder at the water being turned into wine. The widow would have died but for her hen, which (*p*) laid her an egg every day. The beauty of the boy was admired by Socrates himself. The Persian cavalry unexpectedly charge the ranks of the Greeks. He says that he has a pain in his head. I perceived that he rejoiced in the wealth of the citizens. I am ashamed of being glad that my daughter is beautiful. He is evidently vexed at the misdeeds of his brothers. Henceforth let us despise nobody. The judge told me that we must persuade the citizens. Would that you had done what you ought! Would that you would do what you ought! I am at a loss what to do.

§ 44. *The Relative continued.*

262. *a.* φόβος, ἣν αἰδῶ καλοῦμεν, *the fear which we call bashfulness.*

*b.* ἀπὸ τῶν ἐν Σικελίᾳ πόλεων ἔστιν ὧν, *from some of the cities in Sicily.*

*c.* οὗπερ εἶδον ἔστιν ὅπου, *whom I saw somewhere.*

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<sup>f</sup> οὐ should stand last: it then takes an accent (οὐ̃).

d. ἔστιν οὐστίνας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ;  
are there any persons whom *you have admired*  
*for their wisdom?*

e. λέξω σοι ἐφ' ᾧ σιγήσει, *I will tell you, on condition*  
*that you will hold your tongue.*

f. ἡρέθησαν ἐφ' ᾧτε συγγράφαι νόμους, *they were*  
*chosen on the condition that they should draw up*  
*laws (i. e. to draw up laws).*

g. χάριν σοι οἶδα ἀνθ' ᾧν ἦλθες, *I feel thankful to*  
*you for coming.*

h. ἐφθειρον εἴ τι χρήσιμον ἦν, *they destroyed every*  
*thing of value.*

263. (a) When the relative, with such a verb as *to be, call, believe, &c.* stands in *apposition* to a noun, it generally agrees in gender with *it*, rather than with its proper antecedent.

264. (b) ἔστιν-οἱ = *ἐνιοι, some*, and may be declined throughout.

N. ἔστιν οἱ, ἔστιν αἱ, ἔστιν ἄ,

G. ἔστιν ᾧν,

D. ἔστιν οἷς, ἔστιν αἷς, ἔστιν οἰς, &c.

265. (c) In the same way ἔστιν ὅτε = *sometimes*; ἔστιν ὅπου, *somewhere*, &c.

266. (d) So also ἔστιν with ὅστις is used as an interrogative.

267. (e) Ἐφ' ᾧ or ᾧτε is, *on condition that* with the *future indic.* or the *inf.*

The relative in this construction answers to the demonstrative ἐπὶ τούτῳ: which, or ἐπὶ τοῖσδε, is not unfrequently expressed.

268. (g) ἀνθ' ᾧν, *because, for* (= ἀντὶ τούτου ὅτι).

It may, however, be used in its proper meaning: '*in return for those things which,*' &c.

269. (h) εἴ τις\* does not express any *doubt* as to whether there *was any*, but is used as equivalent to ὅστις, *whosoever, whatsoever* (= *all that*).

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\* τις *indef.* has *gen.* του, *dat.* τῷ (both *enclitic*), for τινός, τινί. So ὅστις has ὅτου, ὅτῳ.

## 269\*. VOCABULARY 44.

*To be banished* (φεύγειν<sup>g</sup>); *to return from banishment* (κατέρχομαι, κάτειμι); *to wound* (τιτρώσκω<sup>h</sup>); *some; somewhere; sometimes; hold my tongue* (σιγάω<sup>i</sup>: it cannot, like σιωπάω, take acc. of thing).

[Διά.]

Διά τοῦ is, *through* of space and time; and of means.

Διά τόν is, *on account of*; also, *through* of a cause.

*On your account* (διά σέ); *after a long time* (διά πολλοῦ χρόνου—also, διά χρόνου, *after some time*); *every five years* (διά πέντε ἔτων<sup>k</sup>); *to pity* (δὲ οἴκτου ἔχειν); *to be angry with* (δὲ ὀργῆς ἔχειν); *to be at enmity with* (δὲ ἔχθρας γίγνεσθαι τινί<sup>l</sup>); *at a little, at a great distance* (δὲ ὀλίγον, διά πολλοῦ); *to have in one's hand* (διά χειρὸς ἔχειν).

## Exercise 51.

270. I deem you happy in having received such good things. Most men evidently desire the good things which their neighbours possess. I will go away on condition that the physician shall stay. Some of them were wounded by the enemy. I will tell you, on condition that the others shall hold their tongue. Is there any person whom you have praised for<sup>m</sup> his forwardness? I will endeavour to do this so that even you shall praise<sup>n</sup> me. I would choose liberty before all the good things I possess. He chose war, when he might have peace. Xenoclides was chosen general, with three others. I rejoice to have been elected general by the Athenians. Why am I wretched, when I may become happy? I am at enmity with Abrocomas. He was banished through the Athenians. I rejoice in seeing you after some time. Know that it is through the gods<sup>o</sup> that

<sup>g</sup> φεύγειν is used for φυγεῖν, *to be in banishment*. Heindorf.

<sup>h</sup> τιτρώσκω, τρώσω, &c.

<sup>i</sup> Fut., generally, σιγήσομαι.

<sup>k</sup> Also διά πέμπτου ἔτους and διά πέμπτων ἐτῶν.

<sup>l</sup> So διά φιλίας ἔναι τινί. Xen. Anab. iii. 8.

<sup>m</sup> Gen. αἰνέω takes acc. of person, gen. of thing.

<sup>n</sup> Infin. pres.

<sup>o</sup> i. e. *that you are doing well through the gods*. The other sentences of this kind (having 'it is' followed by 'that') are to be turned in the same way.



you are doing well. Know that it is through me that you have returned from banishment. The physician is come on your account. They do this every five years. The boy pursues the dog with (*having*) a stick in his hand.

§ 45. ὁ οἶος σὺν ἀνήρ.

271. a. G. ἔραμαι οἷου σοῦ ἀνδρός, *I love* such a man as you.

D. χαρίζομαι οἷψ σοὶ ἀνδρί, *I gratify* such a man as you.

A. ἐπαινῶ οἷον σὲ ἄνδρα, *I praise* such a man as you.

b. N. ὁ οἶος σὺν<sup>p</sup> (ἀνήρ), such a man as you.

G. τοῦ οἷου σοῦ (ἀνδρός), of such a man as you, &c. &c.

c. θαυμαστὸν ὅσον προὔχρησε, *he made* astonishing progress.

d. θαυμασίως ὥς ἄθλιος γέγονε, *he has become* surprisingly miserable.

272. These constructions may be resolved thus:

ἔραμαι τοιούτου ἀνδρός, οἶος σὺν εἰ.

θαυμαστὸν ἐστίν, ὅσον προὔχρησε.

273. (d) In this construction ὅσος follows such words as θαυμαστός, πλεῖστος, ἄφθοτος: and ὥς the adverbs θαυμασίως, θαυμαστῶς, &c.

274. VOCABULARY 45.

To love<sup>q</sup>; to gratify; advance, make progress; to leap (ἄλλομαι<sup>r</sup>); to throw (ρίπτω); the truth (τὸ ἀληθές—ἀληθές, true; ἀλήθεια, truth); true happiness (ἡ ὥς ἀληθῶς εὐδαιμονία); to dwell (οἰκέω); miserable, wretched (ἄθλιος).

<sup>p</sup> πέρ is often added: οἱ οἰοί περ ὑμεῖς ἄνδρες.

<sup>q</sup> ἐράω, poet. ἔραμαι, ἐρασθήσομαι, ἡράσθην (gen.) love.

Pres. pass. ἐρώμαι (ἐῤῃσθαι, ἐρώμενος), to be loved.

<sup>r</sup> ἄλλομαι, ἀλοῦμαι. aor. 1. ἡλάμην with *ā* in the moods, aor. 2. ἡλόμην with *ā*. Aor. 1. should probably be preferred for indic. and part.; aor. 2. for optat. and infin. B. Hermann rejects the indic. and imper. of aor. 2.

*Κατά* properly expresses motion from a higher place *downwards*.

*κατὰ τοῦ*, *down from, down, under* : but more commonly *against*, with verbs of *speaking, thinking, &c.*

*κατὰ τόν*, *at, by, near, during*, in an indefinite way : also, *according to* ; and with the distributive sense of our ' *by* ' (*by twos, &c.*).

*According to reason* (*κατὰ λόγον* ; also with *gen.*, in *proportion to*) ; *during, in, or at the time of the disease* (*κατὰ τὴν νόσον*) ; *in villages, vicatim* (*κατὰ κώμας*) ; *two by two* (*κατὰ δύο*) ; *in all respects* (*κατὰ πάντα*) ; *sensual pleasures* (*αἱ κατὰ τὸ σῶμα ἡδοναί*) ; *according to Plato* (*κατὰ Πλάτωνα*).

### Exercise 52.

275. They cling to sensual pleasures, because they have never tasted true happiness. They are too wise to cling to sensual pleasures. (Men) gladly gratify such a man as you are. I would gladly gratify such men as you. They leapt down from the wall. Do you wish that I should speak the truth against my friend? The boy is like his father in every respect. This is hard, and for men like us impossible. The king loved such men as you are. The boy has made astonishing progress. He said that he would very gladly gratify a man like you. Men like you always speak well of the good. A man like you is praised by every body. I would rather see men like you, than the king of the Persians himself. He has become very wretched, unknown to himself. I cannot gratify a man like you too soon. Will you not gratify a man like me directly? Sophroniscus, as being selfish, obliged nobody, willingly at least. All men, so to say, like to oblige such men as you. All men, so to say, rejoice in praising such a man as you are. These things happened in the time of the disease. I know that they dwell in villages. The eagle has wings in proportion to its body. To live according to reason is a different thing (from living<sup>s</sup>) according to passion. I will tell you on condition that you (will) send your boy to some master.

<sup>s</sup> The *art.* must be expressed, though the *infin.* is to be omitted.

## § 46. οὐδεὶς ὅστις οὐ.

276. N. οὐδεὶς ὅστις οὐκ ἂν ταῦτα ποιήσειεν.

G. οὐδενὸς ὅτου οὐ κατεγέλασεν.

D. οὐδενὶ ὅτῳ οὐκ ἀπεκρίνατο.

A. οὐδένα ὅντινα οὐ κατέκλαυσε.

There is no one who *would not do this*.There was no one whom *he did not laugh at*.There was no one whom *he did not answer*.There was no one whom *he did not weep for*.277. In οὐδεὶς ὅστις οὐ (*nemo non*) the declinable words are put under the immediate government of the verb.Kühner calls this *inverted attraction*, because the noun (or word representing it) conforms to the relative, not the relative to the noun.

Sometimes adverbs are affected by this kind of attraction: βῆναι κείθεν, ὅθεν περ ἦκει (for κείσε).

## 278. VOCABULARY 46.

To laugh at<sup>t</sup>; to answer<sup>u</sup>; to weep for; especially (ἄλλως τε καί, both otherwise and also); there is nothing like hearing (οὐδὲν οἶον ἀκοῦσαι); as fast as they could (ὡς τάχους εἶχον); the agricultural population (οἱ ἀμφὶ γῆν ἔχοντες).

## Exercise 53.

279. There is no one who would not weep for such men as you. There is nobody whom he does not despise. There is no one whom he does not hold cheap. There is no one whom they do not gladly oblige. There was none of those present<sup>v</sup> whom he had not plotted against. I act strangely in not gratifying a man like you. I know that I shall love a man like you. I am ashamed of having plotted against a man like you. He evidently wished to oblige such men as you. That is a hard

<sup>t</sup> γελᾶω, ἄσομαι, but ἐγέλασα. Short *a*.<sup>u</sup> *Aor.* 1. ἀποκριθῆναι is *passive*, from ἀποκρίνω (*secerno*), except in late writers, who use it for ἀποκρίνασθαι. B.<sup>v</sup> Put the *partic.* after the negatives. Οὐδενὸς ὅτου οὐ πάντων ἂν ὑμῶν καθ' ἡλικίαν πατήρ εἴην. Protag. 317, c.



thing, and for a man like me at least<sup>w</sup>, impossible. To live according to reason is unpleasant (*not pleasant*) to most persons, especially (when they are) young. There is nothing like hearing the ambassadors themselves. The agricultural population are doing well. They pursued the dog as fast as they could.

§ 47. οἷος. δέω. μέλλω.

280. a. οἷός τε εἰμι, *I am able* (i. e. *am such as to do a thing*); οἷόν τε ἐστι, *it is possible*.

b. οἱ πρόσθεν ὀδόντες οἷοι τέμνειν εἰσίν, *our front teeth are adapted for cutting*.

οὐ γὰρ ἦν οἷος ἀπὸ παντὸς κερδαίνειν, *he was not of a character<sup>x</sup> to do any thing whatever for the sake of gain*.

d. ὀλίγου δέω δακρῦσαι, *I could almost cry; or am near crying*.

ὀλίγου δεῖν ἐδάκρυσα, *I was near crying*.

ὀλίγου πάντες, *nearly all* (δεῖν omitted). τοῦτο γὰρ πολλοῦ δεῖν εἶποι τις ἄν, *for a man would not assert that, far from it*.

f. δυοῖν δέοντα (or δυοῖν δεόντοι) ἑκοσι, *eighteen*.

g. μέλλω γράψαι, γράφειν, γράψαι, *I am going to write*.

εἰ μέλλει φιλόσοφος γενέσθαι, *if he is to become a philosopher*.

281. (g) Μέλλω is followed by an *infin.* of the *future*, *present*, or *aorist*.

The *future infin.* is the *most*, the *aorist* the *least* common γ. P.

<sup>w</sup> οἷφ γε ἐμοί.

<sup>x</sup> Or, *was not a man to*, &c.

γ There is a large class of verbs, the object of which, expressed by an *infin.*, relates to *future* time, and *may*, therefore, be in the *future*, though it often is in the *pres.* or *aor.* "The *pres.* is preferred when either the *certain*, *definite* occurrence of

## 282. VOCABULARY 47.

*Am able; is possible; is adapted for, is of a character to . . ; cry, shed tears; I am far from* (πολλοῦ δέω); *nearly, almost* (ὀλίγον δεῖν, used as an adverbial phrase, or ὀλίγον only); *far from it* (πολλοῦ δεῖν); *am going to* (μέλλω—also *am likely to, and am to, &c.*); *to gain; gain* (κέρδος, n.); *stove* (κάμινος); *mostly* (τὰ πολλὰ); *front, adj.* (ὁ πρόσθεν).

Ἄμφι, περί (gen., dat., acc.).

Ἄμφι or περί τόν, *about, in answer to both where? and whither?—ἀμφι or περί τι or τινά ἔχειν or εἶναι is; to belong to<sup>z</sup>, to be or be employed about.*

περί τῷ denotes *care about*: it follows verbs of *fearing* (δεδιέναι), *being at ease about* (θαρρεύειν), &c.

ἀμφι and (more commonly) περί τοῦ are *of, about (de)*, as in, ‘*to talk about.*’ Also φοβεῖσθαι, φιλονεικεῖν (*to contend*) περί τινος.

περί πολλοῦ ποιεῖσθαι or ἡγεῖσθαι, *to value very highly, to make a great point of, or attach great importance to.*

## Exercise 54.

283. He asked whether this was possible. We cut with our front teeth. He told me that his father had the tooth-ache in one of his front teeth. He has large front teeth. He was not of a character to fear death. He says that he does not choose to go in to the general, since (*p*) he is not at leisure. The Athenians sailed with (*part.*) nineteen ships. It is not possible that one man should ever do all this. You will not escape from death. He is<sup>b</sup> mostly about the stove. Do not think that I

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the action is to be marked, or its *immediate commencement* from the time the words are uttered.” (K.) Buttman properly observes, that a distinction should be made between verbs whose object is *necessarily future* (e. g. *hope, promise, expect*) and those where the object is not necessarily future (e. g. *say, think, &c.*): with the latter the *pres.* or *aor.* might be misunderstood; with the former, not. But the MSS. often agree in giving the *pres.* or *aor.* (with reference to *future time*) after such verbs. B. ad *Plat. Crit.* 14. 3.

<sup>z</sup> οἱ ἀμφι (or περί) Ἀνυτον, *Anytus and his followers or party*: a phrase employed by Attic writers, when they chiefly allude to *only one individual*; leaving it at the same time, for some reason, undecided and in the dark, whether they mean that individual alone, or others besides. B.

<sup>a</sup> So περί πλείονος, πλείστου, &c. περί μικροῦ. See 243.

<sup>b</sup> ἔχω.

do this from insolence. Young men are of a character to desire many things. Nearly all (of them) wish to entrust the arbitration to Socrates. They will be entrusted with this by nearly all (of them). I am far from desiring all that you have. He fears the same things that we do. He says that he is without fear of death. He says that the mother is afraid about her daughter. The agricultural population are doing well. I asked the general, whether he was going to march against the king. He says that he has been entrusted with this.

§ 48. ὅπως. οὐ μή.

284. a. φρόντιζε ὅπως μηδὲν αἰσχρὸν ποιήσεις, *take care to do nothing disgraceful.*

b. ξυνεβούλευεν οὕτω ποιεῖν, ὅπως ὁ σῖτος ἀντίσχη, *he advised them to do this, that the provisions might hold out.*

c. ὅπως ἀνὴρ ἕσει, *see that you behave (or quit yourself) like a man.*

d. ὅπως μὴ ποιήσητε, ὃ πολλάκις ὑμᾶς ἐβλάψεν, *be sure not to do what has often been detrimental to you.*

e. { οὐ μὴ λαλήσεις; *do not talk (chatter), pray.*  
οὐ μὴ γένηται τοῦτο, *this will assuredly not happen.*

285. (a. b.) Ὅπως<sup>c</sup>, when it refers to the *future*, has either the *subj.* or the *future indic.*\*, and retains them even in connexion with *past* time, when the *optative* might have been expected (70).

286. (c. d.) The verb on which the sentence with ὅπως depends, is often omitted.

<sup>c</sup> Ὅπως is properly 'how,' and it cannot be used for *that*, except where for 'that' we might substitute 'that by this means,' or 'that so.' With the future *indic.* it is always strictly 'how,' ὅτῳ τρόπῳ.

\* The *fut.* with ὅπως expresses a definite intention, for the accomplishment of which vigorous measures are to be pursued. R.



This construction is equivalent to an *energetic imperative*:—ὄρα or ὁρᾶτε may be supplied.

287. Οὐ μή<sup>d</sup>, with the *fut. indic.* or *aor. subj.*, is used as an *emphatic prohibition or denial*.

This construction is probably *elliptical*: οὐ (δέος ἐστὶ) μή . . . &c.

With the *sec. pers. sing.* of the *future indic.* it is a *prohibition*; with the *subj.*, and other persons of the future, a *denial*.

Elmsley says: “οὐ μή cum futuro *vetantis* est, cum subjunctivo vero *negantis*,” but Hermann shows, that the *prohibitive* meaning depends on the *person*, not on the *tense*.

Elmsley explained this phrase in what seems the simpler way, by joining the μή to the verb. Thus οὐ μή λαλήσεις; = *will you not not-talk?* = *will you not hold your tongue?* = *hold your tongue*.

But Hermann (who at first agreed with Elmsley), Rost, Kühner, &c. adopt the other explanation; suppose, that is, δέος ἐστὶ, or some such phrase, understood.

## 288. VOCABULARY 48.

To *bethink myself*, *consider*, *take care*; *talk*, *chatter*; whilst he was *walking* (μεταξὺ περιπατῶν); nevertheless (ὅμως); to be at dinner (δειπνέω: δεῖπνον, *cæna*, the principal meal of the day taken towards the evening).

Ἐπὶ, *on*, in answer to *where?* generally with *gen.*, sometimes with *dat.* (ἐφ' ἵππου ὀχεῖσθαι—ἐφ' ἵππῳ πορεύεσθαι). With *acc.* in answer to *whither?* (ἐπὶ λόφον τινά, *to a certain hill*); and, more generally, *on*, *in*, *towards*, *to*, &c.

They marched *to Sardis* (ἐπὶ Σάρδεων); they sailed *to Chios* (ἐπὶ τῆς Χίου); *towards home* (ἐπ' οἴκου).

ἐπὶ τῷ denotes, *in addition to*, *besides*; *close by* (ἐπὶ τῷ ποταμῷ); an *aim or condition* (267), and the *being in one's power* (65).

ἐπὶ τοῦ often marks the *time* by means of something *contemporary*, generally a *contemporary person* (65).

ἐλθεῖν ἐπὶ τούτῳ, *to come for this* (to effect it).

——— τοῦτο, ———— (to fetch it).

To be drawn up *four deep* (ἐπὶ τετάρων τετάχθαι); to be named after a person (ὄνομα ἔχειν ἐπὶ τινος); to endure a thing for the sake of praise (ἐπ' ἐπαίνῳ).

<sup>d</sup> Dawes laid it down as a rule, that the subjunctive of the *aor. 1. act.* and *mid.* was never used with ὅπως, οὐ μή, but that the *fut. indic.* was used instead. This rule is now given up by the best scholars; but Buttman thinks that the *subj.* of the *aor. 2.* was employed with a *kind of predilection*, and that, when the verb had no such tense, the *fut. indic.* was used in preference to the *subj.* of the *aor. 1.*

*Exercise 55.*

289. Be sure to be here yourself. Take care that your children may be as good <sup>e</sup> as possible. Be sure to behave like men worthy of the liberty you possess. Take care not to say what has often hurt you. Take care to injure nobody. The Grecian Hoplites were drawn up three deep. Cyrus marched for Sardis with (*part.*) his Grecian Hoplites. He said that these things were not in his power. They made (*mid.*) a treaty on these conditions. He is named after the great king. He said that his boy was named after Thales, the philosopher. They killed him whilst he was at dinner. The Athenians, though (*p*) they were able to take the city, nevertheless sailed back home. In addition to all this, the Athenian generals have already sailed home. He told me that the general was not of a character to act unjustly by the citizens. They are not sent out (on an understanding that they are) to be slaves. He says that he dwells close by the river. He is very ambitious, so as to do every thing for praise. He said that the corpse was of a superhuman size. He said that he had suffered things too great for tears. Do not do this, pray. They will assuredly not obey the laws of the city. Leave off chattering.

## § 49. μή. μὴ οὐ.

290. a. {δέδοικα μὴ θάνω, *I fear that I shall die.*  
           {δέδοικα μὴ οὐ θάνω, *I fear that I shall not die.*  
 b. φοβοῦμαι μὴ εὕρήσομεν, *I fear we shall find.*  
       φοβοῦμαι μὴ ἀμφοτέρων ἡμαρτήκαμεν, *I fear that*  
           we have missed (lost) *both.*

- c. ἀλλὰ μή οὐκ ἔστι διδασκόν, *but perhaps it is a thing that cannot be taught.*
- d. εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μή οὐχὶ πάντα τὰ δεινότατα παθόντας ἀποθανεῖν, *but if we shall fall into the power of the king, what will prevent us from being put to death, after suffering all that is most terrible?*
- e. ἀποκωλύσαι τοὺς Ἕλληνας μή ἐλθεῖν, *to prevent the Greeks from coming.* ἡρνοῦντο μή πεπτωκέναι, *they (denied that they had fallen) said that they did not fall.* ἀπιστοῦντες αὐτὸν μή ἥξειν, *not believing that he would come.*
- f. σὺ γὰρ ὑπέσχου ζητήσῃν<sup>f</sup>, ὥς οὐχ ὁσιόν σοι ὄν μή οὐ βοηθεῖν δικαιοσύνη; *for you promised to investigate it (with us), as holding it impious in you not to come to the assistance of justice.*
- g. οὔτε μή μεμνησθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μή οὐκ ἐπαινεῖν, *I can neither not remember him, nor remembering not praise him.*

291. (a. b.) After expressions of *fear*, *solicitude*, *uncertainty*, &c. *μή* is used with the *subjunctive* or *indic.*

The *indic.* is used when the speaker wishes to intimate his conviction that the *thing feared*, &c. *has or will really come to pass.*

Of course the *subj.* becomes the *opt.* in connexion with *time past*, and in a *dependent proposition.* (71, 72.)

292. (c) The notion of *fear* is often omitted before *μή οὐ*, the verb being then generally in the *subj.*

293. (f. g.) *μή οὐ* is also used with the *inf.* after many negative expressions.

(1) After to *hinder*, *deny*, *feel misgiving*, &c. when they have a negative with them; if not (e), they are used with *μή*, where *we* use *no negative* \*.

(2) After such expressions as *δεινὸν εἶναι*, *αἰσχρόν* or *αἰσχύνῃν εἶναι*, *αἰσχύνεσθαι*.

<sup>f</sup> 281, y.

\* But the *μή* is not always expressed after verbs of *hindering*, *preventing*, &c. *σχίσω σε πηδᾶν*, &c.



(3) After such negative expressions as, to be *unable*, *impossible*, *not right*, &c.

292\*. μή οὐ is also sometimes used with the participle *ε* and with ὥστε and *inf.*, after negative expressions.

### 293\*. VOCABULARY 49.

*Capable of being taught, that can be taught* (διδασκός); *science* (ἐπιστήμη); *know, know how* (ἐπίσταμαι<sup>h</sup>); *to fall into a person's power or hands; to prevent a person* (ἐμποδῶν εἶναι μή, or after negatives, or in questions implying a negative, μὴ οὐ. ἐκποδῶν is, *out of the way of*); *right, lawful, as determined by divine or natural laws* (ὅσιος<sup>i</sup>—δίκαιος of what is permitted by *human law*); *fall* (πίπτω<sup>k</sup>); *hinder, prevent* (κωλύω, ἀποκωλύω); *to deny* (ἀρνέομαι); *fear* (δεῖδω<sup>l</sup>); *suspect* (ὑποπτεύω, *acc. of person*).

[Μετά.]

Μετά τόν, *after*; μετά τοῦ, *with*; μετά τῶ (only in the poets), *among, inter.*

### Exercise 56.

294. I fear his coming to some harm (*lest he should suffer something*). I feared the boy would come to some harm. I fear we shall find, that (*p*) these things are not so. I fear about my boy, lest he should come to some harm. The father, though he feared about his boy, nevertheless went away. I cannot either go or stay. I knew that they (*p*) would prevent the king from coming into the country. I fear that we have treated them ill. I fear that the rascal will not die. It is disgraceful not to defend the laws of our country. Nothing prevents this from being true. What prevents us from dying at once? It is a disgrace not to be without fear of death. It

<sup>ε</sup> Thus δυσάλγητος γὰρ ἂν | εἶην τοίανδε μὴ οὐ κατοικτείρων ἔδραν. Soph. Ant. 96.

<sup>h</sup> ἐπίσταμαι, ἐπιστήσομαι, ἠπιστήθην. Imp. ἠπιστάμην. 2 sing. pres. ἐπίστασαι.

<sup>i</sup> But as opposed to ἱερός, ὅσιος relates to *man*, i. e. to *natural laws*: hence ἱερὰ καὶ ὅσια, 'divine and human things.'

<sup>k</sup> πίπτω, πεσοῦμαι, πέπτωκα. ἔπισον.

<sup>l</sup> δεῖδω, δείσομαι, δέδοικα and δέδια (both with meaning of *pres.*). Aor. 1. ἐδεισα.

is a terrible thing, not to bear what comes from the gods. It is not right, not to choose to fight for one's country. It is not right not to die for one's country, if it be necessary. I am ashamed not to appear to have conferred great benefits upon my country. I fear this will happen. After this, what prevents us from dying? They send out men to prevent them from coming into the country.

§ 50. μή with Relatives, the Infinitive, &c.

295. a. τίς δὲ δοῦναι δύναται ἑτέρῳ, ἂ μὴ αὐτὸς ἔχει; *but who can give to another what he has not got himself?*

b. ἀσφάλειάν σοι παρέξονται, ὥστε σε μηδένα λυπεῖν, *they will afford you security, so that no man shall annoy you.*

πράγματα παρῆχον, ὥστε οὐκέτι ἐδύνατο τὸ στράτευμα πορεύεσθαι, *they harassed them, so that the army could not advance any further (any longer).*

c. οὐδεὶς . . . ὅστις μὴ παρέσται, *no one who shall not be present (or, who is not present<sup>m</sup>).* ὁ μὴ πιστεύων, *he who does not believe.* τὰ μὴ καλά, *dishonourable things.*

d. τὸ μὴ τιμᾶν γέροντας ἀνόσιόν ἐστι, *it is wrong (an unholy thing) not to honour old men.*

<sup>m</sup> In connexion with future time, the Greeks and Romans marked the *futurity* of the condition or connected notion. *We* generally do not. Thus in the example we should say, 'a man who is not present,' taking that as a *general notion*, without referring it to the time of the other verb. The future must be used when it is necessary to mark this out; but to use it always, as some writers do who plume themselves upon their accuracy, is against the idiom of our language; of which any one may convince himself by examining a few consecutive pages of the English Bible. See 'English Grammar for Classical Schools,' p. 41, c.

e. *μή γένοιτο*<sup>n</sup>, *may it not be so!* *μή ἴδοις τοῦτο*, *may you never see this!*

296. *μή* is used in *relative* sentences and with *participles*, *adjectives*, &c., whenever the negative does not *directly* and *simply* deny an assertion with respect to some *particular mentioned*, person or thing.

Hence relative sentences, participles, and adjectives take *μή*, whenever they might be resolved into a sentence with '*if*,' or describe only a *supposed* case; not particular *individuals*, but individuals of a *class*<sup>o</sup>.

297. The infinitive generally takes *μή*, except where the opinions or assertions of *another* person are stated (*in sermone obliquo*). See 110.

298. With ὥστε<sup>p</sup>, the *infinitive* takes *μή*, the *indicative* οὐ.

299. VOCABULARY 50.

*One who has slain a man with his own hand, the actual murderer* (αὐτόχειρ); *wrong, wicked, impious* (ἀνόσιος, see 293); *security, safety from danger* (ἀσφάλεια. ἀσφαλής, *safe*. ἐν τῷ ἀσφαλεῖ εἶναι, *to be in safety, to be safe*); *voluntarily* (ἐθελοντής, οὐ, properly, *as a volunteer*); *lazy, idle* (ἀργός<sup>q</sup>, from ἀ, ἔργον).

[Παρά.]

*Besides his bread* (παρά τὸν ἄρτον); *beyond, more than, the others* (παρά τοὺς ἄλλους); *against the laws of the gods* (παρά τοὺς τῶν θεῶν θεσμούς); *contrary to or beyond what was expected* (παρά δόξαν).

Παρά τοῦ, *from, after* such verbs as *to receive, learn, bring, come*; and with the *agent* after the passive verb.

Παρά τόν, *to, and* (*in answer to where?*) *at*.

Παρά τόν has also the meaning of the Latin *præter*;—*besides, beyond, against*.

# PHRASES.

*I had a narrow escape from death* (παρά μικρόν ἤλθον ἀποθανεῖν); *I had a narrow escape* (παρ' ὀλίγον διέφυγον).

<sup>n</sup> Translated by, '*God forbid!*' in the English Bible.

<sup>o</sup> The thing to be considered, with respect to a relative or participial clause, is, whether it introduces some *new particular* concerning the object spoken of, or *forms one complex notion* with it. In this way it merely *restricts* the general notion to a *particular sense*; the thing spoken of being, *not the substantive itself*, but the *substantive so limited*.

<sup>p</sup> Or ὥς, which is used (though less frequently) in the same way.

<sup>q</sup> ἀργός, 2 *termin*.



*Exercise 57.*

300. He who (*p*) does not love his father, is impious. I fear it may be impious not to honour old men. No one who is not present, shall receive money. I entreat you not to stay. The sons of the Persians of the present day pursue what is dishonourable. He who (*p*) does not trust God, has become miserable, unknown to himself. Not to love one's own children is wicked. It is not possible for me to give you what I do not possess myself. He is too wise not to know that. Not to do good to your friends, when (*p*) you can, is wicked. Pursue those things which are not (*p*) against the laws of the gods. He said that, if there was any occasion, he would labour more than the rest. Know that I will incur this danger with you (*pl.*). Besides his bread, he has wine. I am conscious of having had a narrow escape from death. He was very lazy, so as to undergo no labour voluntarily. He was very lazy, so that he underwent no labour, at least willingly. I had a narrow escape from those who were pursuing me. These things happened contrary to what was expected. If we conquer the barbarians in one more battle, we shall be in safety. I have received this wine from the faithful slave. They denied that they were the actual murderers. I suspect that this is impious. He went away, because (*p*) he suspected that it was impious to remain.

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§ 51. *Some adverbs of Time, &c.*

301. *a.* ἀξίως ἡμῶν πολεμήσομεν, *we will conduct the war in a manner worthy of ourselves.*  
*b.* εἰσῆλθεν ὡς ἐμέ, *he came in to me.*  
*c.* παρέσομαι ὅποτε κελεύσεις, *I will be with you whenever you bid me.*  
*d.* περιμενῶ ἕως ἂν (or μέχρις ἂν) ἐλθῇ, *I will wait till he comes (venerit).*

ποιήσον τοῦτο ἔως ἔτι ἕξεισται, *do this whilst you still may.*

ἔσται (μὲν) αἱ σπονδαὶ ἦσαν, οὐποτε ἐπανόμην ἡμᾶς οἰκτείρων, *as long as the treaty lasted, I never ceased to think upon ourselves with pity.*

οὐποτε λήγουσιν ἔστ' ἂν ἄρχωσιν αὐτῶν, *they never leave off till they rule over them.*

e. πρὶν ἢ ἔλθῃν ἐμέ (or πρὶν ἔλθῃν ἐμέ<sup>r</sup>), *before I came.*  
πρὶν ἂν ἔλθω, *till I come (= till I shall have come; venero).*

302. (a) Some adverbs govern a noun in the same case as the adjectives from which they are derived.

Hence comparatives and superlatives take the *gen.*

303. Some particles are sometimes simply *adverbs*, and sometimes *prepositions* governing a case: e. g. ἅμα, ὁμοῦ, *together*:—ἅμα (or ὁμοῦ) τοῖς ἄλλοις.

304. ὥς, as a *preposition* (= πρός), is only joined to *persons*.

305. Some adverbs, especially relative ones, refer to *verbs* and *whole clauses*, and thus connect propositions.

This is the origin of conjunctions.

306. Ἄχρι or μέχρι, ἔως\* and ἔστε, both in the sense of ‘*until*’ and in that of ‘*as long as*,’ govern the *subj.* or *opt.* when there is any *uncertainty*; the *indic.* when not.

Of course the *opt.* will appear without ἂν in *oratione obliqua*, even where there is *no uncertainty*.

307. Hence, when a thing is spoken of as an *object* or *purpose contemplated*, the *subj.* with ἂν<sup>s</sup> will be used in connexion with *pres.* or *future time*; <sup>•</sup> the *optative*<sup>t</sup>, in connexion with *past time* and the *oratio obliqua*.

<sup>r</sup> Also πρὶν ἢ λθόν ἐγώ. The preceding clause has often πρόσθεν in it, which makes the πρὶν appear superfluous.

\* μέχρις οὐ is often found: so ἔως οὐ, &c.

<sup>s</sup> With πρὶν and ἡνίκα, and (in *poetry*) with μέχρι, ἄχρι, ἔως, the *subj.* is sometimes found without ἂν. K.

<sup>t</sup> And according to Hermann (against Elmsley) with ἂν. “Ubi in rectâ oratione πρὶν ἂν et similes particulæ conjunctivum requirunt, in oratione obliquâ manet ἂν, sed conjunctivo substituitur optativus ut proprius orationis obliquæ modus.” Præf.

308. *πρίν*, as being a *comparative*, takes *ἦ* (which however is often *omitted*), and generally the *infinitive*; but the *subj.* with *ἄν*, if the event is *future*.

Hence the *subj.* with *ἄν* will be used after the *imperative* and *future* with *negatives*: i. e. when *before* = *till*.

### 309. VOCABULARY 51.

*Near* (ἐγγύς: *near the city*, ἐγγύς τῆς πόλεως); *apart* (χωρίς: *apart from*, or *without*, the rest, χωρίς τῶν ἄλλων. So δίχα τινός); *immediately, directly* (εὐθύς); *directly, or straight to, the city* (εὐθὺς<sup>u</sup> τῆς πόλεως); *immediately on his arrival* (εὐθύς ἤκων); *from our very birth, as soon as we are born* (εὐθύς γενόμενοι); *most of all* (μάλιστα πάντων); *except a very few* (πλὴν πάνυ ὀλίγων); *except if* (πλὴν εἰ); *out of, without, the city* (ἔξω τῆς πόλεως).

### Exercise 58.

310. Do not go away till I come. I will not cease fighting till I have conquered you. It is not possible for you to conquer your enemies out of the city, till you have chastised those in the city itself. He went away before I came. I was banished myself before you returned from banishment. Whilst you are still at leisure, speak. We were afraid, till (μέχρις) the Greeks sailed away. They did not cease till (*before*) they sent for the boy's father. We used to wait about<sup>v</sup> till the gates were opened. I will not go away till (*before*) I have conquered you. He said, that he would come to us whilst he still might. Do not cease, till you have mastered your temper.

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ad *Trach.* p. 8.—Hartung says: "When the optative thus takes (in oblique narration) the place of the subjunctive (in *direct*), the particle *ἄν* may, *whenever one pleases*, be left at its old post." *Partikellehre*, ii. 304.—Poppo, however, rejects *ἄν* from *Xen. An.* vii. 7. 35. ἰδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι τὸ σπράτευμα (which in direct narration would be, μὴ ἀπέλθης πρὶν ἂν ἀπαγάγῃς...), a passage quoted by Hartung.

<sup>u</sup> εὐθύς and εὐθύ are no more different words than μέχρις and μέχρι; but the Attics generally used εὐθύς of *time*, εὐθύ of *place*. It is only accidentally, that εὐθύς is identical in form with the  *masc. adjective*.

<sup>v</sup> περιμένω.



Whilst you remain, combat the boy's disorder. He said that he feared the gods most, whenever he was most prosperous (*was doing best*). The general went in to the king. And they (*of persons before mentioned*, 39) obeyed, except if any man stole any thing. He said that he was nearly related to him. They march straight to the city. Immediately on his arrival, he told me that we ought to set about the task. From our very birth we want many things. He died as soon as he was born.

§ 52. On Interrogative Sentences.

311. a. ἄρ' εὐτυχεῖς; *are you prosperous?*

b.  $\left\{ \begin{array}{l} \text{ἄρ' οὐκ ἔστιν ἀσθενής; } \textit{is not he ill?} \\ \text{ἄρα μὴ ἔστιν ἀσθενής; } \textit{is he ill?} \end{array} \right\} \begin{array}{l} \text{[Yes.]} \\ \text{[No.]} \end{array}$   
*he is ill, isn't he?*  
*he is not ill, is he?*

c. ἦ που τετόλμηκας ταῦτα; *you have not surely dared to do this?* [No.]

d. ἦ γὰρ, ἂν τι ἐρωτᾷ σε Σωκράτης, ἀποκρινεῖ; *if Socrates puts any question to you, you will answer him, will you not?* [Yes.]

e. οὐτι που ἐγὼ ἀγροικίζομαι; *surely I am not behaving rudely, am I?* [No.]

f. μὼν τί σε ἀδικεῖ<sup>w</sup>; *he has not injured you in any respect, has he?* [No.]

g. μή τι νεώτερον<sup>x</sup> ἀγγέλλεις; *you bring no bad news I hope, do you?* [No.]

h. εἴτ' ἐσίγας Πλοῦτος ὦν; *and did you then hold your tongue, you Plutus?*

<sup>w</sup> The *pres.* of this word is used for the *perfect*, for a man continues to wrong us till he has made us reparation. Heindorf. *Protag.* 463.

<sup>x</sup> νεώτερον for νέον (*a new thing; news*), and that *per euphemismum* for κακόν. Heind. *Prot.* 461.

ι. ἔπειτ' οὐκ οἶει θεοὺς ἀνθρώπων τι φροντίζειν; *do you then really not think that the gods regard mankind?*

κ. ἄλλο τι ἢ περὶ πλείστου ποιῇ, ὅπως ὡς βέλτιστοι οἱ νεώτεροι ἔσονται; *do not you look upon it as a thing of extreme importance, that the rising generation should turn out as well as possible?*

ἄλλοτι οὖν οἷγε φιλοκερδεῖς φιλοῦσι τὸ κέρδος; *what! do not the covetous love gain?*

312. Besides the interrogative adverbs and pronouns, the following particles are used in questions.

313. ἄρα is mostly used in questions that imply something of *uncertainty, doubt, or surprise*.

314. The answer 'Yes' is expected by,—

ἄρ' οὐ; ἢ γάρ; οὐ; οὐκουν; ἄλλο τι ἢ;

315. The answer 'No' is expected by,—

ἄρα μή; ἢ που (*num forte?*); μή or μῶν<sup>γ</sup>;

Obs. Οὐ expects *yes*; μή, *no*.—Οὐ is often followed by μέντοι: also by δῆ, δῆ που, with which it has an *ironical* force, *I imagine, forsooth, &c.* Also οὔτι που.

316. εἴτα, ἔπειτα (*then—and yet—and nevertheless*) express *astonishment* and *displeasure*, implying that what they suppose has been done, is inconsistent with something before mentioned.

317. From the frequent use of ἄλλο τι ἢ, it came to be used as a *simple interrogative particle*, and the ἢ was often dropt<sup>z</sup>. It is then better to write it as one word, ἄλλοτι (K.).

318. τί παθών; (*having suffered what?*) = *what possesses you to ... &c.?*

τί μαθών; (*having learnt what?*) = *what induces you to ... &c.?*

<sup>γ</sup> μῶν = μή οὖν: but the etymology being forgotten, οὖν is sometimes used with it. Also μῶν μή; and μῶν οὐ; the latter requiring an assenting answer (= *nonne?*).

<sup>z</sup> Stallbaum thinks it was dropt in *animated, impassioned* questions, and retained in those of a more *sedate* and *sober* character.

These phrases are used in *indignant, reproachful* questions: the former obviously relates to the *feelings*; the latter to the *understanding*, and consequently to more deliberate offences.

### 319. VOCABULARY 52.

*Strike* (τύπτω); *free* (ἐλεύθερος); *weak, ill* (ἀσθενής: ἄ, σθένος, *strength*. ἀσθένεια, *weakness, infirmity, a complaint*); *fond of gain* (φιλοκερδής): *to bring bad news*.

[Πρός.]

πρός, *to, close by*, generally takes the *acc.* in answer to *whither?* the *dat.* in answer to *where?*

πρός τόν is also *towards, against, in reference to, with a view to, in comparison of*.

πρός τοῦ is *from, by, after to hear, to be praised or blamed by, and frequently after the passive verb*.

πρός τοῦ is also used of *situation and in adjurations*.

*I am wholly wrapt up in this* (πρός τοῦ τῷ ὅλος εἰμί); *to pay close attention to one's affairs* (πρός τοῖς πράγμασι γίγνεσθαι); *in addition to this* (πρός τούτοις); *to fight against a person* (πρός τινα); *to calculate with oneself* (λογίζεσθαι πρὸς ἑαυτόν. So with σκέπτεσθαι, σκοπεῖν, *to consider*); *to be dishonoured by* (ἀτιμάζεσθαι πρὸς τινος); *on the father's side* (πρὸς πατρός).

εἶναι πρὸς τινος is (1) *to be consistent with, like, or characteristic of*; (2) *to be on his side*; (3) *to make for him, to be for his interest; to be a good thing for him*.

### Exercise 59.

320. Are not these things for our interest rather than for that of our enemies? Is not he wholly wrapt up in these things? You do not surely wish to have wine in addition to your bread? I do not surely act insolently, do I? You are not come to bring us (*p*) any bad news I hope, are you? [No.] And are you, then, not without fear of death, though (*p*) a pious man? And do you, then, not think that you shall be punished for what you have done (*p. pass.*) against the laws of the gods? What possesses you to strike<sup>a</sup> a free man? What induces you not to choose to stay with us any longer? What possesses you, that you will not cease to behave insolently to-

<sup>a</sup> Translate as if it were, 'having suffered what do you strike?' &c.



wards your friends? These things are not more for the interest of our enemies than of us, are they? [No.] Have you been in any respect dishonoured by Xenocides? Do you not think it a most important thing, that your children should be brought up as well as possible? It is not like a pious man to fear death excessively. The other party are more on Cyrus's side. Know that these things are for the interest of Cyrus. I know that he is on the side of the Athenians. Do we not both see and hear from our very birth?

§ 53. *Indirect single Questions.*

321. *a.* οὐκ οἶδα (or οὐκ ἔχω) ὅποιοι τράπωμαι. (See 67, *b.*)

οὐκ οἶδα ὅστις ἐστὶ, *I don't know who he is.*

οὐκ οἶδα ὅπως τὸ πρᾶγμα ἐπραξεν, *I don't know how he did the thing.*

ἀποκρίναι ἀνδρείως ὁποτέρᾳ σοι φαίνεται, *answer boldly which of the two is your opinion.*

*b.* ἴσμεν<sup>b</sup> πόσα τέ ἐστι καὶ ὅποῖα, *we know both how many they are, and of what kind.*

*c.* ὁρᾷς οὖν ἡμᾶς, ἔφη, ὅσοι ἐσμέν; *do you see, said he, how many we are? (or, how many there are of us?)*

*d.* οὗτος<sup>c</sup>, τί ποιεῖς;—ὅ,τι ποιῶ; *you there, what are you doing?—what am I doing!*

322. The proper forms for *indirect* questions are those pronouns and adverbs which are formed from the direct interrogatives by the prefixed *relative* syllable ὁ—, which gives them a connecting power.

Thus from πόσος; ποῖος; ποῦ; πόθεν; πῶς; &c. are formed ὁπόσος; ὁποῖος, ὅπου, ὁπόθεν, ὅπως, &c.

So ὅστις, formed by the prefixure of the relative to τίς, is the proper *dependent* interrogative. See 67, *z.*

<sup>b</sup> See 73, *c.*

<sup>c</sup> οὗτος, αὐτη, are used (instead of *voc.*) in exclamations; *you there!*

323. But as the Greeks often pass from *oblique* to *direct* narration, so they often use the *simple interrogatives* in dependent questions; and even (as in *b*) *intermix* the two.

324. (c) Occasionally, though very seldom, the *relative forms themselves* are used in dependent questions.

(c) When, as in this example, a pronoun or noun is the *accus.* after the first verb, and the *nom.* before the second, it is generally expressed in the *accus.* <sup>d</sup>, and not in the *nominative*.

325. (d) When the person of *whom the question is asked* repeats it, he uses the forms beginning with *ὁ*—.

### 326. VOCABULARY 53.

[ Ὑπό.]

Ὑπὸ τόν, ‘under,’ after verbs of *rest* as well as verbs of *motion*. Also ‘about’ of time.

Ὑπὸ τῷ, ‘under,’ after verbs of *rest* only: sometimes, instead of the *gen.*, after passive verbs (δαμῆναι ὑπὸ τινι).

Ὑπὸ τοῦ, ‘by,’ after *passive* verbs and active verbs with a *passive* motion. Also, to express a *cause*; *from, out of, through*.

To die *by the hands of* (ἀποθανεῖν ὑπὸ—*gen.*); to learn *by compulsion* (ὕπ’ ἀνάγκης); he did it *through or from fear* (ὕπὸ δέους. δέος, *n.*); to be mad *from intoxication* (ὕπὸ μέθης μαινεσθαι); *sub noctem, at or about nightfall* (ὕπὸ νύκτα).

### Exercise 60.

327. The slave died by the hands of his master. Most boys learn by compulsion. I perceived that the boy learnt by compulsion. I do not repent of having learnt these things by compulsion. He said that the shameless flatterer was mad from intoxication. The few are wounded by the many. I will go away on condition that you will yourselves set out at nightfall. Do you see, said he, how many men are wounded by a few? I don’t know how the eagle had his eye knocked out. I shall praise (all) whom I see marching in good order.

<sup>d</sup> The accusative is generally retained in the English Bible; “I know *thee*, who thou art,” &c.

How much would your possessions fetch, if they were sold? He says that he will hold his tongue, though he should have much to say. If the slave should die by your hands, you will be punished. Do you see how many there are of the enemy? He says that he has been entrusted with these things. These things happened about the same time.

### § 54. Double Questions.

328. *a.* πότερον ἔψονται Κύρω ἢ οὐ; *will they follow Cyrus or not?*

πρὶν δηλον εἶναι . . . πότερον ἔψονται Κύρω ἢ οὐ, *before it was known, whether, &c.*

*b.* τούτῳ τὸν νοῦν πρόσεχε, εἰ δίκαια λέγω, ἢ μή, *attend to this, whether what I speak is just or not.*

*c.* σκοπῶμεν εἴτε εἰκὸς οὕτως ἔχειν, εἴτε μή, *let us consider whether it is likely to be so, or not.*

329. *Direct double questions* are asked by πότερον (*or πρότερα*)—ἢ, less commonly by ἄρα—ἢ.

μῶν—ἢ is still less common; ἢ—ἢ belongs to poetry, especially *epic* poetry.

330. *Indirect double questions* are asked by,—

εἴτε—εἴτε,

εἰ—ἢ,

πότερον—ἢ.

ἢ—ἢ belongs to *epic* poetry, though occasionally found in Attic poets. εἴτε—ἢ, and εἰ—εἴτε, are also used by poets.

### 331. VOCABULARY 54.

*The road home* (ἡ οἰκαδὲ<sup>e</sup> ὁδός); *to suffer a thing to be done, to allow*

<sup>e</sup> οἰκαδὲ is from the *acc.* of a *shorter* form (such as οἶξ, οἰκός) of οἶκος. Though *this* form does not occur, several *similar* ones do; e. g. ἀλκί, κρόκα, for ἀλκῆ, κρόκη. B.



*it to be done with impunity* (περιπαύ<sup>f</sup>); *boldly* (θαρρῶν, *part.*); *restore an exile* (κατάγω); *to pay attention to, to attend to* (τὸν νοῦν προσέχειν or προσέχειν only, with *dat.*); *likely, natural* (εἰκός<sup>g</sup>).

### Exercise 61.

332. I don't know whether he is alive or dead. If you attend to your affairs yourselves, all will be well. If you attended to your affairs yourselves, all would be well. If you had attended to your affairs yourselves, all would be well. I will not allow our land to have been ravaged with impunity. Are the same dogs pursuing the sheep, or not? Go away boldly on condition of holding your tongue.

I fear that we shall forget our road home. I knew that they would not suffer their country to be ravaged. O, citizens, let us not suffer our country to be ravaged. They will not stand by and see us injured. They made peace on condition that both (parties) should retain (*have*) their own. He said that Xenoclides was too wise to be deceived by his slaves. He says that more arms were taken than could have been expected from the number of the dead. He says that he is not afraid of death. The king sent persons to restore (the exile) Xenoclides.

### § 55. Observations on εἰ, εἴν.

333. *a. ἀγανακτῶ εἰ οὕτως<sup>h</sup> ἂν νοῶ μὴ οἷός τ' εἰμὶ εἰπεῖν,*

<sup>f</sup> It takes the *infin.* if the thing is to be *prevented*; the *part.* if it is to be *avenged*. Of course (by 73, d) *περιυδεῖν* will be used for *aor.*, *περιόψεσθαι* for *fut.*—The phrase brings to one's mind our 'to stand by and see' (a man injured); but it gets its meaning in a different way; *i. e.* not from the notion of *seeing* and yet not acting, but from that of *not seeing*, of looking round about an object instead of *at* it. Hence it agrees more nearly with our *to overlook* (an offence).

<sup>g</sup> Neut. of *εἰκός*, *part.* of *εἵκοι* (*am like*), which has three forms of *part.* *εἰκώς*, *εἰκώς*, *οἰκώς*. B.

<sup>h</sup> Demonstrative pronouns and adverbs are strengthened by what is called the

*I am indignant at being so unable to express my meaning.*

οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, *he is not contented with not having been punished.*

θαυμάζω εἰ μὴδείς ὑμῶν ὀργίζεται, *I am astonished that not one amongst you is angry.*

b. σκέψαι<sup>i</sup> εἰ ὁ Ἑλλήνων νόμος κάλλιον ἔχει, *consider whether the Grecian law is better.*

σκέψαι ἔὰν τόδε σοὶ μᾶλλον ἀρέσκη, *see whether this pleases you better.*

c. μὴδὲ τοῦτο ἄρρητον ἔστω μοι, ἔὰν σέ πως πείσω, *nor let me leave this unsaid, if I may by any means persuade you; i. e. (that I may see whether) I can, &c.*

334. εἰ is used for ὅτι (*that*) after θαυμάζω, and some other verbs expressive of *feelings*.

This arises from the Attic habit of avoiding *positiveness* in speaking; which, in this case, speaks of what may be *quite certain* as only probable.

335. εἰ is (as we have seen, 80) used for '*whether*;' it has this meaning after verbs of *seeing, knowing, considering, asking, saying, trying, &c.*

336. ἔάν is also used in this way with the *subjunctive* when the question relates to an *expected case that remains to be proved*. K.

### 337. VOCABULARY 55.

*Am indignant* (ἀγανακτέω, *dat.*; but it takes the *acc.* of a neuter pronoun). *O Athenians* (ὦ ἄνδρες Ἀθηναῖοι); *please* (ἀρέσκω<sup>k</sup>, *dat.*).

*ί demonstrativum*, which is a long accented ι, answering to -ce in Lat. Short vowels are thrown away before it. οὐτοσί (*this man here*), αὐτηί, τουρί, &c. So οὐτωσί.

<sup>i</sup> The Attics use σκοπῶ, σκοποῦμαι, for *pres.* (not σκέπτομαι), but σκέψομαι, ἐσκεψάμην, and ἔσκεμαι, from σκέπτομαι, *depon. middle*.

<sup>k</sup> ἀρέσκω, ἀρέσω, &c. *perf. pass.* ἤρεσμαι.

*Exercise 62.*

338. It is this very thing, O Athenians, that I am indignant at<sup>1</sup>, that you allow half your country to have been ravaged with impunity. This it is that I am indignant at. Cyrus, being indignant, sets out with (*part.*) five horsemen for Sardis. He pleases more men than any other single person. He says that he is of a mild disposition. I asked him whether the king was of a mild disposition or not. Do you see how many are suffering the same as you? Do you know of what kind the laws of the Persians are? (324.) You there, what do you say? —What do I say! Although, if any man is of a mild disposition, it is he. I wonder that you are not able to go in without being observed. He says that he is not of a character to do any thing whatever for the sake of gain.

§ 56. *Condensed Questions.*

339. *a.* τί ἂν ποιοῦντες ἀναλάβοιεν τὴν ἀρχαίαν ἀρετὴν;  
*what must they do to recover their ancient virtue?*  
 (or, *by what conduct can they, &c.?*)

*b.* καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα  
 τοῦτο ἀποκαλοῦσιν; (have you learnt =) *do you*  
*know, then, what those persons do to whom men*  
*apply this name?*

*c.* τίνας τοὺςδ' ὁρῶ ξένους; *who are these strangers*  
*whom I behold?*

340. By attaching the interrogative to a *participle*, or using it in an *oblique* case, the Greeks employ a *single* sentence in questions where *we* must use two.

Thus, in translating from English into Greek, a relative clause attached to an interrogative one will be got rid of.

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<sup>1</sup> I am indignant at this thing itself.



## 341. VOCABULARY 56.

With what object or view? (τί βουλόμενος;) by Jupiter (νῆ Δία or νῆ τὸν<sup>m</sup> Δία); no, by Jupiter (μὰ Δία). Apollo ('Απόλλων<sup>n</sup>); Neptune (Ποσειδῶν<sup>n</sup>); Minerva ('Αθηνᾶ); swallow (χελιδών<sup>o</sup>); nightingale (ἀηδών<sup>p</sup>); spring (ἔαρ, n. q); once (ἅπαξ); bring, tend (ἄγω); to burn out (ἐκκαίω); peacock (ταῶς).

## Exercise 63.

342. One swallow does not make a spring. He told me that one swallow did not make a spring. I asked by what conduct I should please the gods. The eagle is having its eyes burnt out. He says that the eagle has had its eyes burnt out. With what view did the other party march into the country of the Scythians the same spring? The peacock lays only once a year. He (p) who commits no injury<sup>r</sup>, requires no law. By Apollo, I will be with you, if I am wanted. By Minerva I will free the boy from his disorder. Who is this physician that you are bringing? Will you not go away at once?—No, by Jupiter, not I (ἔγωγε). Even if you should be unseen by others, you will at least be conscious yourself of having acted unjustly. What do those persons do with whom all men, so to speak, are angry? He envies every body. By Neptune, there is nobody he does not plot against. Envy nobody. The nightingale sings most beautifully.

<sup>m</sup> The *art.* is generally used except in νῆ or μὰ Δία.

<sup>n</sup> 'Απόλλων and Ποσειδῶν (G. ωνος) have *acc.* 'Απόλλω, Ποσειδῶ, *voc.* "Απολλων, Πόσειδον.

<sup>o</sup> χελιδών, όνος. V. χελιδοῖ.

<sup>p</sup> ἀηδών, ονος—also G. ἀηδοῦς, V. ἀηδοῖ.

<sup>q</sup> In prose ἔαρ is *nom.* in use; but the *gen.* and *dat.* are of the contracted form ἤρος, ἤρι.

<sup>r</sup> Who injures not at all.

§ 57. *Various Constructions.*

343. *a.* ἡ μὲν ἔπαθον τοῦτο, I protest that I suffered this.

ὄμνυμι<sup>s</sup> ἡ μὲν δώσειν, I swear that I will assuredly give (or, solemnly swear that I will give).

*b.* ἀπόλοντο αἱ νῆες αὐτοῖς ἀνδράσιν, the ships were lost together with their crews.

*c.* διαφέροντες ἢ σοφίᾳ ἢ κάλλει ἢ ἀμφοτέροια, distinguished either for wisdom, or beauty, or both.

*d.* τὰ τε ἄλλα εὐδαιμονεῖ καὶ παῖδας ἔχει κατηκόους αὐτῷ, he is happy both in other respects, and especially in having obedient children.

*e.* ὅπερ ἦα<sup>t</sup> ἐρῶν, what I was going to say.

*f.* πάλοι θαυμάσας ἔχω, I have long been wondering.

*g.* παίζεις<sup>u</sup> ἔχων, you are joking.

*h.* ὑπέβαλεν ἑαυτὸν φέρων Θηβαίοις, he went and flung himself into the hands of the Thebans.

344. ἡ μὲν is a solemn form of asseveration.

345. The *prepos.* σύν is omitted before αὐτῷ, αὐτῇ, &c. which then = *together with, with.*

346. ἀμφοτέρον is used *adverbially* (or *elliptically*) by the poets; *both; as well—as, &c.* So ἀμφοτέροια is used in reference to *two words*, without being made to conform to them in case.

347. When καί refers to ἄλλος it has the force of *especially, in particular.*

348. ἔρχεσθαι, ἵεσθαι, with *part. fut., is, to be going to, or on the point of.*

<sup>s</sup> ὄμνυμι, ὁμοῦμαι, ὁμώμοκα. ὁμοσα. Perf. pass. ὁμώμοσμαι, but the other persons and *aor. 1. pass.* more commonly without the *σ*.

<sup>t</sup> Imperf. of εἶμι, ἰδο.

<sup>u</sup> παίζω, παίζομαι, οὔμαι, πέπαισμαι. ἔπαισα. Later writers have ἔπαιξα, πέπαιγμα. B.

349. Sometimes ἔχω makes an emphatic circumlocution with the *past partic.*: and with some verbs (e. g. the 2 *pers.* of ληρεῖν, παίζειν, φλυαρεῖν) it is used to make a good-humoured observation.

350. φέρων appears redundant in some expressions, but denotes a *vehemence of purpose, not altogether free from blame.*

Hence it answers to our, *to go and do a (foolish, impetuous) thing; to take a thing and fling it away, &c.*

### 351. VOCABULARY 57.

*To swear* (ὅμννμι, *acc. of the God or thing sworn by*); *just as he was* (ᾗπερ or ὥσπερ εἶχεν).

### Exercise 64.

352. The damsel is beautiful in person in other respects, and especially has very beautiful eyes. He swore that he would assuredly give them three talents, if he had them. I swear that I will assuredly do this. I swear by all the gods that I will assuredly confer a great benefit upon the state. Those with the king, with (*p*) their heads uncovered, charged the ranks of the Greeks. He told that the ships were lost, together with their crews. He told me that, but for the general, the ships would have been lost, together with their crews. Are you not trying (me) <sup>v</sup>, whether I am mad? (321, *c.*) You are not trying (me) whether I am mad, are you? Is he distinguished from <sup>w</sup> other people by (his) wisdom, or (his) temperance, or both? Are you joking, or are you mad? Cyrus set out just as he was, with five horsemen. He went and gave all his possessions to his neighbour. I have long been wondering at the shamelessness of this flatterer.

<sup>v</sup> πειρᾶσθαι takes *gen.*, seldom *acc.* Thuc. i. 71.

<sup>w</sup> Does he differ from . . . ?



§ 58. *Various Constructions continued.*

353. *a.* δίκαιός εἰμι τοῦτο πράττειν (= δίκαιόν ἐστιν ἐμὲ τοῦτο πράττειν), *it is just (or right) that I should do this.*

*b.* ἔφθασε τοσοῦτον ὅσον Πάχητα ἀνεγνωκέναι τὸ ψήφισμα, *it arrived first (indeed), but only sufficiently so, for Paches to have had time to read out the decree.*

*c.* φθάνεις ἔλκων ἢ τὰ πτηνὰ φεύγειν, *you draw (your nets) before the birds fly away.*

*d.* οὐκ ἂν φθάνοι ἀποθνήσκων<sup>x</sup>, *he will certainly die (or, be killed).*

*e.* τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν; *what did these people do but plot?*

*f.* ἀπεκρίνατο ὅτι βασιλείαν οὐκ ἂν δεξαίμην, *he answered, "I would not receive a kingdom."*

*g.* τί οὐκ ἐποιήσαμεν; (why have not we done it? =) *why don't we do it? Let us do it directly.*

354. (*a*) With δίκαιος, ἄξιος, &c., the *personal* construction is preferred to the *impersonal*.

355. (*b*) ὅσον is used elliptically with the *infin.*

356. (*c*) Some words that *imply* a comparison (e. g. φθάνειν, διαφέρειν, ἐναντίος, διπλάσιος, ἴδιος, ὑπερθεν, πρίν) often take the construction with ἢ.

357. (*e*) The verb ποιεῖν is often omitted after οὐδὲν ἄλλο<sup>y</sup> ἢ—, ἄλλο τι ἢ—; τί ἄλλο ἢ—; &c.

<sup>x</sup> That is, *he may die as soon as he pleases* (for die he must). Buttmann gives a different explanation.

<sup>y</sup> When the ἄλλο is spelt with an *apostrophus* in this phrase, it mostly *drops its accent*, and thus looks like the abbreviated ἀλλά, *but*. The accent was dropt, because in some *very similar* phrases the ἀλλ' is ἀλλά; and in some others it is difficult to say whether it stands for ἄλλο or ἀλλά. Wherever it *certainly* stands for ἄλλο, it should retain its accent. See 364, a.

358. (*f*) A person's *quoted* words, when quoted exactly as he uttered them, are introduced by ὅτι.

Here the Greek idiom differs from our own: we omit 'that' when a person's words are quoted exactly, and insert it when not.

358\*. (*g*) After τί οὐ<sup>2</sup> —; (in questions) the *aor.* appears to be used for the *present*.

### 359. VOCABULARY 58.

Give orders, order (ἐπιτάττω); would probably have been destroyed (ἐκινδύνευσεν ἂν διαφθαρεῖναι); to be the slave of (δουλεύω, dat.).

### Exercise 65.

360. But for Xenocides, the whole country would probably have been ravaged. But it is just that every man should defend the laws of his country. You do nothing but give orders. He answered, I should be a fool if (*p*) I were to do this. He answered, I will give you a portion of the food which I have myself. He went away before his friend arrived. It is right that every body should oblige such a man as you are. He answered, I have done more service to the state than any other single person. He answered, I will come to you if I am wanted. You do nothing but laugh at all the citizens. What do you do but hold all men cheap? He answered, I will collect as many men as I possibly can. He answered, I will come to you as quickly as possible, to (*p*) combat the faithful slave's disorder. He answered, if any body has done much service to the state, it is you. They arrived first, indeed, by just time enough to have destroyed those with the king. Why don't you make me also happy? Why don't you answer? He answered, if Xenocides had not been present, the ships would have perished, together with their crews. If (*p*) you do this, you will certainly be the slave of your temper. If he were not ambitious, he would not undergo every labour.

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<sup>2</sup> τί οὐν, ἔφη, οὐ δηγήσω μοι; quin tu mihi narres? "Hæc interrogatio alacritatem quandam animi et aviditatem sciendi exprimit." Weiske.

§ 59. *List of Particles and short connecting and other Phrases.*

[Those with an asterisk cannot stand first in a sentence.]

A.

361. ἄγε δῖ, 'but come;' 'come now.'
362. αἰεῖ (*Ion. and poet. αἰεῖ, αἰέν*), *always*.  
ὁ αἰεῖ ἀρχων, *the archon for the time being: the person who at any time is archon.*
363. ἄληθες (accented in this way), *ironically, indeed! itane?*
364. ἀλλά, *but*. It is often used to introduce *quick, abrupt retorts, objections, exhortations, &c.* ἀλλ' ἀδύνατον, *nay but, it's impossible* (or, *why it's impossible*): ἀλλὰ βούλομαι, *well, I will!*  
ἀλλο τι ἢ (or ἀλλοτι); used as an *interrogative particle* (317).  
ἀλλ' ἢ<sup>a</sup>, *unless, except; nisi.*  
ἄλλως τε καί, *especially, in particular.*
365. ἅμα, *at the same time* (as *prep.* together with, *dat.*). ἅμα followed by καί in the following clause: *as soon as* (omitting the καί)<sup>b</sup>. The two assertions are marked out as occurring *at the same time*; and the particles may be variously translated, according to the view with which the *coincidence* is pointed out: *no sooner—than; already—when; when—at once, &c.*
366. ἀμέλει (properly the *imperat.* of ἀμελέω, *don't mind, or be anxious about*), as *adv., doubtless, certainly.*
367. \*ἄν, see 75: for ἐάν, see 77.
368. ἄνα<sup>c</sup>, *up!* (for ἀνάστηθι, *rise up!*)
369. ἀνθ' ὧν, *because, for* (268).

<sup>a</sup> ἀλλ' ἢ has this meaning after negatives and questions that imply a negative. The ἀλλ' *might sometimes* be supposed ἄλλο, used elliptically; but frequently this is impossible; and it is better, therefore, to understand it always to be ἀλλά. (Krüger).—A case of ἄλλος often stands already in the sentence. The construction probably arose from two nearly equivalent forms: οὐδὲν ἄλλο—ἀλλά, and οὐδὲν ἄλλο—ἢ. (K.)

<sup>b</sup> e. g. ἅμα ἀκηκόαμέν τι καὶ τριηράρχους καθίσταμεν. ἅμα is also used with the *part.* like μεταξὺ: ἅμα ταῦτ' εἰπὼν ἀνέστη.

<sup>c</sup> When prepositions are used alone as *adverbs*, and thus become equivalent to verbs, they throw back the accent.

<sup>d</sup> The old derivation from ἄΠΩ (to *fit*, *trans.* and *intrans.*) seems far preferable to Hartung's derivation from a common root with ἀρπάζω, *rapio*, *repente*. So Kühner.



370. \*ἄρα<sup>d</sup> (ἄρ, ῥά<sup>e</sup> in *Epic* poets), *therefore, consequently, then*.  
 1) It is also used where it seems to be without power, but indicates conformity with the nature of things or with custom; as might have been expected; *ex ordine, rite*. Hence it serves to mark a transition to an *expected* proposition.  
 2) After εἰ, ἵαν, &c., it has the force of *indeed* or *perchance*.—εἰ μὴ ἄρα (*nisi forte*) has often an ironical meaning; *unless forsooth*<sup>f</sup>.  
 371. ἄτε (with *part.*), as being (240, a).  
 372. \*αὖ, *again*; 2) *on the other hand*; 3) *further, and then also*.  
 373. \*αὖτε, αὐτόρ (both *Epic*), and ἀράρ have the same meaning as αὖ. So also the poetical \*αὐθις, *Ion.* αὐρις (αὐτόρ and ἀράρ begin a sentence or clause).  
 374. αὖτως, *thus* (emphatical); 2) *ut erat*; of things in their *original, unchanged* state, or that are of *common, every-day occurrence*; 3) it is attached to words expressing *reproach, contempt, or neglect*, e. g. *childish, useless, vain, &c.* Hence 4) it is used *alone* as equivalent to μάτην, *idly, vainly, uselessly*. It is a sister-form of οὕτως<sup>g</sup>. B.

## Γ.

375. \*γάρ (γῆ ἄρα), *for*.  
 It often refers to a short sentence to be mentally supplied (such as, *I believe it; no wonder, &c.*). In questions<sup>h</sup> it answers pretty nearly to our '*then,*' and implies *surprise* (= *why, what!*).  
 τί γάρ; quid enim? or quidni enim? = *certainly, naturally*.  
 πῶς γάρ; (*Att.*) is an *emphatic denial* = *by no means*.  
 376. \*γέ (a strengthening particle), *at least*<sup>i</sup>, *at all events, certainly*.  
 It adds strength and emphasis to the word to which it is added, answering the same purpose that an *elevation of the voice* does in speaking, or *italics* in a printed passage. It is used in *rejoinders* and *answers* either to confirm or to restrict: also in *exhortations*, to make them more impressive.

<sup>e</sup> Enclitic.

<sup>f</sup> Ἄρα, the *interrog.* particle, stands first in its sentence. "Attic poets, however, allow themselves to interchange the quantity, and use ἄρα for *consequently*, ἄρα as the *interrog.* particle; but without altering the proper place of each." B.

<sup>g</sup> Hermann, on the other hand, says, that it should always be written αὖτως in Homer; and Hartung thinks Buttmann's a strange mistake, the derivation being from αὐτός, *he and no other, self* (so that αὖτως = *thus and in no other way*). He considers that the rough breathing is only a dialectic peculiarity. αὖτως *Æol.*, αὐτως *Att.* Eustath.

<sup>h</sup> Especially after τίς; πότε; πῶς; &c.

<sup>i</sup> For which γοῦν is more commonly used.

ἐγὼ γε, *I for my part*—εἰκότως γε, *quite naturally*—πάνυ γε, *quite so, certainly.*

γέ δ᾽ ἦ<sup>k</sup>, *certainly.*

γέ τοι, *yet at least; at least however, however.*

γέ μῆν (certe vero; vero), *certainly however; but yet*: hence it is also a strengthened δέ.

## Δ.

377. διότι (= διὰ τοῦτο ὅτι), *because*: but later writers often use it for ὅτι, *that.*

378. \*δέ (see μέν) has the three meanings of *and, but, for* [the later in the old writers only].

379. \*δῆ<sup>l</sup>, a strengthening particle, properly *now* (for which ἤδη is used); it is employed in various ways to enliven a speech:—

ἄγε δῆ, φέρε δῆ, *come down!*

τί δῆ; *what then?*

It also means *truly, forsooth*. After relatives it has the force of our ‘*ever*.’ ὅστις δῆ, *whoever it may be, &c.* It often follows superlatives.

380. \*δήπου (confirms a conjecture proposed. M.): it is a more emphatical πού (see πού), *I imagine or suppose; doubtless.*

\*δήπουθεν is used to hint, with a little irony, that the contrary is impossible.

\*δῆθεν has also the ironical force of δῆ, *forsooth*. M.

## Ε.

381. εἰ, *if*; 2) *whether*; and 3) after some verbs of feeling, *that*. (See 334.)

{ εἰ καί, *if even, although.*

{ καὶ εἰ, *even if, even though.*

εἰ γάρ, *O that!*—a wish, like εἴθε.

εἰ μῆ, *unless.*

εἰ μὴ διὰ, *but for.*

εἴτις, εἴτε, properly *if any one; if any thing*: but it is used as equivalent to ὅστις with more emphasis; *whoever, whatever.*

<sup>k</sup> Interest hoc inter γέ δῆ et γέ τοι, quod δῆ sententiam per γέ restrictam simpliciter confirmat, τοί autem eam sententiam indicat oppositam esse præcedentibus quodammodo. Hinc γέ δῆ est *sane quidem, enimvero*: γέ τοι autem *certe quidem*. Herm.

<sup>l</sup> It is only in Homer and Pindar that δῆ stands at the beginning of a proposition or clause. M.

382.  $\left. \begin{array}{l} \epsilon\iota\tau\alpha, \\ \epsilon\pi\iota\tau\alpha, \end{array} \right\} \begin{array}{l} 1) \text{ afterwards, thereupon ; } \\ 2) \text{ then.} \end{array}$

They are used in *scolding*, *reproachful* questions (see 316), and often with verbs, to refer emphatically to a preceding *participle*<sup>m</sup>.

383.  $\epsilon\nu\theta\alpha$ , demonstr., *here, there* ; but also, and in prose generally, *relative*<sup>n</sup>.  $\epsilon\nu\theta\acute{\alpha}\delta\epsilon$ , dem., *here*.

$\epsilon\nu\tau\alpha\upsilon\theta\alpha$  (Ion.  $\epsilon\nu\theta\alpha\upsilon\tau\alpha$ ), *here*.

$\epsilon\nu\theta\epsilon\nu$ , *hence, thence, whence* :  $\epsilon\nu\theta\acute{\epsilon}\nu\delta\epsilon$ , *hence*.

$\epsilon\nu\theta\epsilon\nu \mu\acute{\epsilon}\nu$ — $\epsilon\nu\theta\epsilon\nu \delta\acute{\epsilon}$  (*hinc—illinc*), *on the one side—on the other*.

$\epsilon\nu\theta\epsilon\nu \kappa\alpha\iota \epsilon\nu\theta\epsilon\nu$  (*hinc, illinc ; ab utraque parte*), *on this side and that ; on both sides*.

$\epsilon\nu\tau\epsilon\upsilon\theta\epsilon\nu$ , *hence, thence*.

(All these words relate also to *time*.)

384.  $\epsilon\pi\acute{\epsilon}\iota$ , *after ; 2) since, quoniam*.

Before *interrogatives* and the *imperat.* it has the meaning of *for ; for else*.

$\epsilon\pi\epsilon\iota\delta\eta$  has the same meanings, but  $\epsilon\pi\acute{\epsilon}\iota$  is far oftener used in the sense of *since*.

385.  $\epsilon\sigma\tau\epsilon$  (=  $\epsilon\varsigma \omicron\tau\epsilon$ ), *until, as long as*.

386.  $\epsilon\tau\iota$ , *yet, still, further*.

$\omicron\nu\kappa\acute{\epsilon}\tau\iota$ ,  $\mu\eta\kappa\acute{\epsilon}\tau\iota$ , *no more, no longer*.

387.  $\epsilon\phi' \tilde{\omega}$ <sup>o</sup>, *on condition that* :  $\epsilon\phi' \tilde{\phi}\tau\epsilon$ , the same, but generally with the infinitive.

## H.

388.  $\eta$ , or  $\nu$  ; in comparisons, *than*.

389.  $\eta$ , *truly, certainly* : but generally a mere interrogative particle [*—ne*, but only in direct questions].

$\eta \mu\acute{\eta}\nu$ , *assuredly*, in asseverations, promises, &c.

390.  $\eta\delta\eta$ , *now, already*. Also, '*without going any further*'<sup>q</sup>.

391.  $\eta\nu$  =  $\acute{\epsilon}\acute{\alpha}\nu$  (see 77). This is the form used by the Attic poets for  $\acute{\epsilon}\acute{\alpha}\nu$  : never  $\acute{\alpha}\nu$ .

<sup>m</sup> οὐ δυνάμενοι εὐρεῖν τὰς ὁδοὺς, εἴτα πλανώμενοι ἀπώλονται.

<sup>n</sup> But  $\epsilon\nu\theta\alpha$  or  $\epsilon\nu\theta\alpha$  δὴ may stand at the beginning of periods for *ibi, there* or *then*.

<sup>o</sup> Here  $\epsilon\phi' \tilde{\omega}$  (properly =  $\epsilon\pi\iota \tau\acute{o}\upsilon\tau\omega \tilde{\omega}$ —) is equivalent to  $\epsilon\pi\iota \tau\acute{o}\upsilon\tau\omega \acute{\omega}\varsigma$ —.

<sup>p</sup> It retains this meaning in questions :  $\pi\acute{o}\theta\epsilon\nu \eta\kappa\epsilon\iota$  ;  $\eta \delta\eta\lambda\omicron\nu \tilde{\omega}\tau\iota \acute{\epsilon}\xi \acute{\alpha}\gamma\omicron\rho\acute{\alpha}\varsigma$  ; *where is he come from ? or is it plain that he is come from the market-place* (and so the question unnecessary) ?"

<sup>q</sup> πάνν γάρ μοι δοκεῖ ἡ δὲ πολλοῦ ἂν ἄξιός εἶναι ἐπίτροπος, ὦν τοιοῦτος. Xen.



## Θ.

392. \*θήν (*enclit.*), *I should imagine; surely; in ironical, sarcastic speeches.*  
οὐ θήν, ἤ θήν. It is peculiar to Ionic and Doric poets.

## Ι.

393. ἵνα, *where; 2) in order that* <sup>r</sup>.

## Κ.

394. καί, 1) *and; 2) also, even.*

τέ—καί, *both—and or and also: as well—as.*

[But these particles are often used where *we* should only use '*and*.'

καὶ εἰ, καὶν εἰ; see under εἰ.

καὶ μάλα, } before these words καί has a peculiar energy.  
καὶ πάνυ, }

καὶ μήν, (*immo*), *well! certainly! 2) (atqui,) and yet.*

καίπερ, *although.*

καὶ ταῦτα (*idque*), *and that too.*

καίτοι, *and certainly; 2) and yet certainly; and yet; 3) although.*

καί (*also*) often seems to be superfluous in familiar conversation: ἵνα  
καὶ εἰδῶ, *that I may know, &c.*

καί is used in questions, to imply that *nothing* can be expected, &c.  
It may be often translated by *at all, possibly*. τί χρη προσδοκᾷν; asks  
for information, but τί χρη καὶ προσδοκᾷν; '*what can one possibly*  
*expect?*' implies that nothing can possibly be expected.

καί—δέ. When καί and δέ come together in a proposition, καί is *also*:  
but the two are often used where we should use '*and also*.'

395. \*κέ, κέν, an *enclitic* particle, used by the Epic poets for ἄν.

## Μ.

396. μά, *not by —; a particle of swearing.* It has a negative force when  
*alone*, but may have either ναί or οὐ (*yes* or *no*) with it.

397. μάλιστα μέν—εἰ δὲ μή, &c. = *if possible—but if not, &c.*—mentioning  
what is *best* to be done, and also what is the *second best*, if that is not  
feasible <sup>s</sup>.

<sup>r</sup> ἵνα (= *in which case*) goes with *indic.* of a past tense to express what *would*  
*have happened, if, &c.* ἵν' ἦν τυφλός. ἵν' εἴχον, &c.

<sup>s</sup> With *numerals*, words of *time*, &c. μάλιστα (*about*) signifies that the state-  
ment made is *nearly exact* (according to the *belief* of the speaker), without pretending  
to be *quite so*.

398. μᾶλλον δέ, or rather.  
 399. \*μέν<sup>t</sup>, indeed—answered by δέ (*but*), or sometimes by ἀλλά, μέντοι, &c.

The answering δέ is sometimes omitted :—

- 1) When the *opposition* is clearly marked without it : e. g. by naturally *opposite* words, such as adverbs of *place* and *time*, with an opposite meaning : *here—there ; in the first place—secondly*.
  - 2) When the *opposition* is suppressed : chiefly when *personal* and *demonstrative* pronouns are used with μέν at the beginning of a proposition. Thus, ἐγὼ μέν, *equidem*.
400. \*μέντοι, to be sure ; 1) *I allow* ; 2) *but indeed ; however*.
401. μή, not ; 2) *lest, or that not* ; 3) *that* (after verbs of *fearing*, &c.). In questions it expects the answer ‘no,’ being somewhat stronger than μὴν ; (*num?*) After some verbs (e. g. *restrain, prevent, forbid, deny*, &c.) it is used where it seems to be superfluous, from *our* using no negative particle.  
 μὴ οὐ : see § 49.
402. μὴδέ, } See οὐδέ.  
 μήτε, }
403. \*μήν ; 1) *truly, indeed* ; 2) *but indeed, yet*.  
 τί μήν ; *why not?*
404. μήτι γε (*nedum*), *much less*.

## N.

405. νή, ‘*by*,’ in oaths (with *acc.*).  
 406. \*νύ, νύν (enclit. ὕ), properly the same as νῦν, for which it sometimes stands ; 2) for οὖν, *then, now*.  
 407. νῦν δῆ, *now* ; 2) with a *past tense, just now*.

## O.

408. ὁ μέν—ὁ δέ<sup>u</sup>, *the one—the other*.  
 οἱ μέν—οἱ δέ, *some—others*.  
 ὁ μέν, ὁ δ’ οὖ, often stand alone in reference to a preceding proposition.  
 πάντας φιλεῖον, ἀλλ’ οὐ τὸν μέν τὸν δ’ οὖ, *we must love all and not*

<sup>t</sup> μέν and δέ are much more frequently used than *indeed—but*, which always express a strong *opposition*, whereas the Greek particles connect any *different* propositions or notions. Thus a *section, chapter*, or even *part* of a whole work, often ends with (for instance) καὶ ταῦτα μὲν οὕτως ἐγένετο : when the next chapter will necessarily begin with something like τῇ δ’ ὑστεραίᾳ (*on the following day*). It is only when the context clearly requires it, that μέν is to be rendered, *it is true, indeed*.

<sup>u</sup> For ὁ μέν—ὁ δέ we sometimes find ὃς μέν—ὃς δέ.

(love) one man indeed, but not another. παρῆσαν οὐχ ὁ μὲν ὁ δ' οὐ, ἀλλὰ πάντες.

409. δὲ (quod vero est), after which the τοῦτό ἐστι is omitted v.  
 410. ὁθούνεκα (= ὅπου ἔνεκα), because, that, in the Tragic poets.  
 411. οἷος (ποιεῖν), of a kind or character (to do, &c.).  
     οἷός τε, able, possible.  
     οἷον εἰκός, as is natural; as one may (or might) suppose.  
 412. ὅποτε, when, whenever; 2) since: as quando, quandoquidem are used for quoniam.  
 413. ὅπου, where (there where); 2) since (siquidem).  
 414. ὅπως, as adv., how; 2) conjunct., in order that, that. ὅπως ἔσεσθε, see that you be = a strong imperative.  
 415. ὅσαι ἡμέραι or ὁσημέραι, daily; properly, as many days as there are.  
     ὅσος follows θαυμαστός and superlatives of quality. πλεῖστα ὅσα or ὅσα πλεῖστα, quam plurima: θαυμαστὸν ὅσον, mirum quantum.  
     ὅσον οὐ (or ὅσονοῦ), all but.  
 416. ὅτε, when. ὅτ' ἐμὲν—ὅτ' ἐδέω, sometimes—sometimes.  
 417. ὅτι, that (instead of Lat. acc. with infin.); 2) because, for διὰ τοῦτο ὅτι, i. e. διότι.  
     ὅτι also strengthens superlatives, and is used to introduce a quotation in the very words of the speaker, where we use no conjunction (see 253, f).  
     ὅτι μὴ, after negatives, except.  
 418. οὐ, not: in questions it requires the answer 'yes.'  
     (ἢ) οὐ διάλυσίς = the non-destruction.  
     οὐ γὰρ ἀλλά is commonly used in the sense of 'for' with increase of emphasis, q. d. 'for it is no otherwise, but,' M.  
     οὐ μὴ: see § 48.  
     οὐ μὴν, yet not, but not; 2) as a negative protestation. See ἢ μὴν.  
     οὐ μὴν ἀλλά (or οὐ μέντοι ἀλλά), properly, 'yet no!—but;' it has generally the force of yet, however; sometimes of rather, much more.  
     οὐ πάννυ, by no means.  
     οὐ φημι, I say (that) not; deny, refuse.  
 419. οὐχ ὅτι<sup>x</sup>—ἀλλὰ καί, not only—but also.  
     οὐχ ὅτι—ἀλλ' οὐδέ, not only—but not even.  
     οὐχ ὅπως—ἀλλὰ καί, not only not—but also.  
     οὐχ ὅσον and οὐχ οἷον are also found for οὐχ ὅτι and οὐχ ὅπως respectively.

<sup>v</sup> ὁ δὲ πάντων δεινότατον (but what is the most terrible thing of all, is this).

<sup>w</sup> Whenever the forms τότε, ὅτε are used twice (sometimes only once) for ποτέ—ποτέ, sometimes—sometimes, they are accented τότε—, ὅτε—. B.

<sup>x</sup> When μὴ ὅτι, μὴ ὅπως begin the sentence, ὑπολάβη τίς may be supplied; or they may be understood like the Latin ne dicam, and are thus stronger than the preceding expressions, but both in a negative sense.



420. { οὐτε, μήτε, } Both forms are *connecting negatives*, answering to  
 { οὐδέ, μηδέ. } *neque*; 1) *nor, and not*; 2) οὐτε or μήτε repeated are,  
*neither—nor*.

The forms οὐδέ, μηδέ, have the further meaning of 1) *also not*; 2) *not even*, which is always their meaning in the middle of a proposition.

οὐδ' ὤζ, *not even so*. See ὤζ.

421. \*οὖν, *therefore, then* γ. It gives to relatives (όστισοῦν, &c.) the force of the Lat. *cunque* (*ever, soever*).

1) οὐκοῦν, properly an interrogative of inference, as οὐκοῦν εὐηθεῖς τοῦτο; 'is not *this*, then, *foolish*?' But, generally, the interrogative force, and with it the negation, vanishes, and οὐκοῦν is to be translated simply by '*therefore*,' and begins a clause<sup>z</sup>.

2) οὐκ οὖν is a strengthened negative; *not in the least*.—In the meaning '*therefore not*,' without a question, it is better written οὐκ οὖν.

422. οὐπω, *never yet*.

οὐδέποτε, *never*, is used of both *past* and *future* time; οὐδέπώποτε only of *past* time (see πώ).

## II.

423. \*πέρ (enclit.), *quite*: used nearly like γέ, to strengthen a preceding word. It is frequently appended to *relatives*, and adverbs of *time, cause, and condition*. Thus ὥσπερ properly means '*exactly as*.'

It is derived, probably, from πέρι, in the sense of '*very*.'

424. πῇ μέν—πῇ δέ (not πῇ μέν—πῇ δέ, Hermann), *partly—partly*.  
 425. πλήν, *except*: as *conjunction*, or *preposition* with *gen.*: πλήν εἰ, *except if*.

426. πολλάκις, *often*, after εἰ, ἐάν, μή, has sometimes the meaning of (*forte*) *perhaps, perchance*.

427. \*ποτέ (enclit.), *at any time*. With interrogatives it expresses surprise: τίς ποτε; *who in the world?*

428. \*πού (enclit.), *somewhere*; 2) *perchance, perhaps*; 3) *I imagine*, used in conversation when any thing is assumed in a half-questioning way, that the speaker may build something on the *assent* of the person appealed to.

429. πρὸς σε θεῶν, I adjure *you by the gods* (ἱκετεύω is generally omitted in this form of adjuration).

γ οὖν is often used to *resume* a speech that has been interrupted by a parenthesis (= *I say*).

<sup>z</sup> οὐκοῦν, extra interrogationem, acerbam interdum habet ironiam. *Bremi*, Dem. p. 238.

430. πρὸ τοῦ<sup>a</sup> (better προτοῦ), *before this or that time* (= πρὸ τούτου or ἐκείνου τοῦ χρόνου)<sup>b</sup>.
431. \*πῶ, (enclit.) } *till now, hitherto*: but they are never joined to affirmative propositions in this sense.  
 \*πῶποτε, }
- οὐπω, μήπω<sup>c</sup>, *never yet, not yet*. πῶποτε is seldom annexed to the simple οὐ, μή, but to οὐδέ, μηδέ. The form without πῶ (οὐδέποτε, *never*) is commonly employed only *generally* or with respect to the *future*. Both πῶ and πῶποτε may be separated from the negative particle by other words between.
- These particles are also used with *relatives, interrogatives, and participles* used as equivalent to relative sentences. With these words there is no *negative* expressed, but the notion of a *negative* lies at the bottom of them all. τίς πω;—ὅσα πῶποτε ἠλπίσαμεν, &c.
432. πῶμαλα<sup>d</sup>, *properly, how so? how then? hence, by no means*.

## T.

433. τὰ μὲν—τὰ δέ, *partly—partly* (adverbially).
434. \*τ' ἄρα or τ' ἄρ (poetical), ἄρα strengthened by τοί.
435. \*τέ (que). See καί.

In the old language (as we find it in the Epic poets) τέ seems to impart to many pronouns and particles the *connecting* power, which they afterwards retained in themselves without the particle.

Thus we find μὲν τε, δέ τε, γάρ τε, &c., and even καί τε.

Especially the particle is found after all *relatives*, because these in the old language were merely forms of the *pronoun demonstrative*, which through this τέ obtained the connecting power (*and this*), and thus became the *relative* (*which*). As soon, however, as these forms were exclusively allotted to the relative signification, the particle τέ was dropt as superfluous. Hence we often find in

<sup>a</sup> ἐν γὰρ τῷ πρὸ τοῦ οὐδεμία βοήθειά πω τοῖς Μεγαρεῦσιν οὐδαμῶθεν ἐπῆλθεν. Thuc. iv. 120.

<sup>b</sup> It answers exactly to our 'before this,' 'before that.'

"Quando in serie orationis *præteritum tempus* memoratur, tunc de eo quod ante illud etiam fuerit formula προτοῦ non videtur adhiberi posse, nisi simul insit *relatio ad præsens tempus*; hoc est, nisi diserte simul significare quis velit, *nunc non amplius ita esse*." Butt. ad Alcib. I. 14.

<sup>c</sup> Not to be confounded with Homer's οὐπω, μήπω = οὐπως, μήπως, *in no way, by no means*.

<sup>d</sup> For πῶς μάλα;

Homer ὅς τε, ὅσον τε, &c. for ὅς, ὅσον, and the like. The particles ὥστε, ἄτε, and the expressions οἷός τε, ἐφ' ᾧ τε are remains of the ancient usage.

436. *τῷ μὲν—τῷ δέ*, in one place—in another; here—there.
437. *τί*, in some respect, in any respect, at all<sup>e</sup>. *τί μὴν*; why not?
438. *τὸ δέ* often introduces a statement *opposed* to what has been said before, and may be translated by (*quum tamen*<sup>f</sup>) *whereas, but however*, or sometimes, *but rather*. See Heindorf, Theæt. 37.
- τὸ δέ* with the *superlat.* often stand alone, with the omission of *τοῦτό ἐστιν*. *τὸ δὲ μέγιστον πάντα ταῦτα μόνος κατειργάσατο*, but the greatest thing is (this), that, &c. (See ὃ δέ—).
439. \**τοί* (enclit.), properly an old *dat.* for *τῷ*, meaning *therefore, certainly*. But these meanings have disappeared, and *τοί* has only a *strengthening* force<sup>g</sup>: it is frequently used with *personal* pronouns, and in *maxims, proverbs*, &c.
- \**τοίνυν*, *therefore, then, now, so now*. It is also used when a person proceeds with an argument; *now further, but now*. Besides this, it is frequently used in *objections*, either in a continued narrative, or more commonly in replies: *why, or why then*.
- τοίγαρ* (*ergo*), *therefore*.
- τοιγάροι* and *τοιγαροῦν*, *therefore, even therefore and from no other cause, precisely for that reason*.
440. *τοτὲ μὲν—τοτὲ δέ*<sup>h</sup>, at one time—at another.
441. *τοῦνεκα* (Epic), on that account, *therefore*.
442. *τοῦτο μὲν—τοῦτο δέ*, on the one hand—on the other.
443. *τῷ*, *therefore*.

## Ω.

444. *ὥς* (relat. adv.), as (*as if, so as*); 2) of *time, as, when*; 3) with numerals, *about*; 4) it strengthens superlatives, especially of *adverbs*, and some *positives*.
- ὥς* (prepos. = *εἰς*), *to*, with *acc.*; but only of *living things*.

<sup>e</sup> It is often added to *πάνν*, *σχεδόν*, *οὐδέν*.

<sup>f</sup> *τὸ δ' οὐ δεῖ*, *ὥς*, &c.—*quum tamen non oporteat*.

<sup>g</sup> According to Hartung, *τοί* has not a *strengthening* but a *restrictive* meaning, which, however, often comes to the same thing: e. g. *ἐκτενέει τοι σ' ἄν*, *I would have killed you*, and nothing else = *I would assuredly have killed you*. Nägelsbach thinks it the old *dat.* of the *pron. σύ* (*τύ*).

<sup>h</sup> See note on ὅτε.



ὥς (conjunc.), *that* ; 2) *in order that*, with *subj.*, *opt.*, or *fut. indic.* ; 3) *so that*, with *infin.*, more commonly ὥστε ; 4) *since* ; 5) quippe, *for*.

ὥς (with accent) = οὕτως, *thus*. It is common in the poets, especially the Ionians ; but in prose is found only in οὐδ' ὥς, καὶ ὥς.

ὥς ἐν<sup>i</sup> (= ὥς ἔνεστι, *as it is possible*) is used with superlatives : ὥς ἐνι μάλιστα, *as far as it is any way possible*.

ὥς ἔπος εἰπεῖν, *so to say*.

ὥς συνελόντι (sc. λόγῳ) εἰπεῖν, *to be short ; in a word*.

[For which συνελόντι εἰπεῖν, and συνελόντι alone, are found.]

### *Table of the less obvious meanings of Prepositions in Composition.*

ἀμφί, *on both sides*.

ἀντί, *against*, marking *opposition*.

ἀνά<sup>k</sup>, *up ; back again*.

διά (*dis*) marks *separation ; taking apart or aside*.

ἐν, *often into*.

κατά<sup>l</sup>, *down ; it often implies completion*, and hence 2) *ruin, destruction* (answering in both to *per*).

μετά (*trans*) marks *transposition, change*.

παρά sometimes signifies (like *præter*) *missing or doing amiss*. παραβαίνειν, *to transgress, &c.*

<sup>i</sup> When prepositions are employed instead of the compounds of εἶναι, or rather when, this verb being omitted, they stand alone as *adverbs*, the accent is thrown back on the first syllable. See ἀνα.

<sup>k</sup> With βαίνειν, &c. ἀνά, *up*, and κατά, *down*, mean respectively *into the interior*, and *down to the coast*.

<sup>l</sup> Hence κατά is sometimes equivalent to *up* in English : καταφαγεῖν, *to eat up*.

## QUESTIONS ON THE SYNTAX.

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[Words in SMALL CAPITALS are to be translated into Greek.]

- § 1. What is the difference between the *imperf.* and the *aor.*? What English tense does the *aor.* most nearly answer to? (3, a.) Is the *aor.* ever used for the *perf.*? Where is a governed *gen.* often placed? How do you construe οἱ πρῶτοντες? To what is the *artic.* with a *participle* equivalent?
- § 2. Do proper names ever take the *art.*? When? When is a proper name always *without* the *art.*? Is there an indef. *art.* in Greek? By what *pron.* may 'a' sometimes be translated? When? Which generally has the *art.*, the *subject* or the *predicate* (i. e. the *nom.* before or the *nom.* after the verb)?
- § 3. YOUR SLAVE. Is the *art.* ever equivalent to a possessive *pron.*? When? When an *adj.* *without* the *article* stands *before* the *art.* of the substantive, *from what* does it distinguish that substantive? MY FRIEND AND MY FATHER'S.
- § 4. THE SON OF PHILIP (what is understood?). INTO PHILIP'S COUNTRY. How does it happen that the *article* often stands alone?
- § 5. What is often equivalent to an adjective? THE MEN OF OLD.
- § 6. How did the Greeks express 'she has a very beautiful head?' Distinguish between τὸ καλόν and τὰ καλὰ. How is the first *pers. pl.* of the *subj.* often used? What is 'not' in an exhortation of this kind? How may the *infin.* become (virtually) a declinable substantive? Do *abstract nouns* and *names of materials* take the *art.*? When does a noun (whether *sing.* or *plur.*) always take the *art.*?
- § 7. ὁ μέν—ὁ δέ: οἱ μέν—οἱ δέ. How does ὁ δέ stand *once* in a narrative? How καὶ ὅς? When is αὐτός *self*? When is it *him, her, it, &c.*? When is it *the same*? Does αὐτός, standing alone in an oblique case, ever mean *self*?
- § 8. Does a noun with ὅτος, ὅδε, ἐκεῖνος, take the *art.* or not? Where does the *pron.* stand? What does πᾶς in the *sing.* mean without the *art.*?—what with the *art.*?

- § 9. In the reflexive pronouns (ἐμavτοῦ, &c.) is the αὐτός emphatic? How must *thyself* (in *acc.*) be translated when it is emphatic? How do you translate *own*? *his*? *theirs*? Does ἐαvτοῦ ever stand in a dependent sentence for the *nom.* of the principal one? In this case, what pronouns are often used instead of a case of ἐαvτοῦ?
- § 10. How is the *neut. plur.* of an adjective (standing without a noun) generally translated into English \*? How is the *neut. art.*, with a *gen. case*, used? How are *neut.* adjectives often used? When is the *neut. singular* generally used *adverbially*? When the *neut. plur.*? Does the adjective ever *not agree* in gender with the substantive it refers to? When? In what gender do πολὺς (πλέων, πλείστος) and ἡμῶν stand, when followed by a *gen.*?
- § 11. In what number does the verb generally stand, when the *nom.* is a *neut. plur.*? What exception is there? What verb is often omitted?
- § 12. Do the moods of the *aor.* refer to *past time*? How do the moods of the *aor.* differ from the moods of the *present*? Does the *part.* of the *aor.* refer to *past time*? Are the moods of the *aor.* construed by the *pres.* in English? When μή forbids, what moods does it take? What is the difference between μή with *imperat. pres.*? and μή with the *subj. aor.*†? Of what tenses is the *optative* the regular attendant? What mood is the *subj.* after a *pres.* or *fut.* turned into, when instead of the *pres.* or *fut.* a *past tense* is used? When do the particles and pronouns, which go with the *indicative* in *direct narration*, take the *optative*? [Explain *oblique narration* or *sermo obliquus*.]
- § 13. How is an assertion modified by the use of ἄν (in *Epic* poetry κέ, κέν)? What is the principal use of ἄν? When ἄν stands in a sentence which is *not hypothetical*, to what does it often refer? What particles are formed by the addition of ἄν to εἰ, ὅτε, ἐπειδή? How is ἄν = εἰ ἄν distinguished from the simple ἄν? What are the *two* meanings of εἰ?

### HYPOTHETICAL PROPOSITIONS.

- (1) How is *possibility*, without any expression of *uncertainty*, expressed?
- (2) How is *uncertainty*, with the prospect of *decision*, expressed?
- (3) How is *uncertainty* expressed, when there is no such accessory notion (as the prospect of *decision*)?
- (4) How is *impossibility*, or belief that the thing is *not so*, expressed? When is the *imperfect* used in this form of proposition? Can the *condition* refer to *past time*, the *consequence* to *present*? Which clause has ἄν, the *conditional* or the *consequent* clause?

\* By the singular.

† With the *subj. aor.* a definite single act is forbidden; with *imper. pres.* a course of action. The *imperat.*, therefore, often forbids a man to do what he has already begun.



- § 14. To what is the *optat.* with *ἄν* equivalent? By what may the *optat.* with *ἄν* often be translated? What force does *ἄν* give to the *infin.* and *participle*?
- § 15. What mood do the compounds of *ἄν*\*, and *relatives* with *ἄν*, regularly take? What change takes place (if *any*) when these compounds or *relatives* with *ἄν* come into connexion with *past time*, or stand in *oblique* narration? To what Latin tense does the *aor. subjunct.* answer, when it stands with the *compounds* of *ἄν*, or with *relatives* and *ἄν*?
- § 16. How is what *often happened*, in *past time*, expressed †? What mood and particles would be used to express this sort of *indefinite frequency* for *pres.* or *fut. time*? What force does *ἄν* thus give to *ὅς* and other *relatives*?
- § 17. What mood is used in *doubting* questions? After what verbs is it sometimes thus used?
- § 18. When conditional propositions depend on another verb, in what mood will the *consequent* clause stand? What will stand in a *dependent* consequent clause for *ποιήσω*; *ποιῶμι* *ἄν*; *ἐποίουν* *ἄν*; *ποιήσαιμι* *ἄν*; *ἐποίησα* *ἄν*; *πεποιήκοιμι* *ἄν*; *ἐπεποιήκειν* *ἄν*;
- § 19. Does *οὐ* or *μή* deny independently and directly? Which of these negatives is used in *prohibitions*? Is *οὐ* or *μή* used with *conditional* particles, 'if,' &c. Is *οὐ* or *μή* used with particles that express *intention* or *purpose*? When do *ὅτε*, *ὅποτε* take *μή*? Is *οὐ* or *μή* used after *ὅτι*, *ὥς*, *ἐπεί*, *ἐπειδή*? Is *οὐ* or *μή* used (*generally*) to express the opinions of *another* person in *oblique* narration? How should you determine whether *οὐδέεις*, *οὐδέ*, &c. are to be used, or *μηδέεις*, *μηδέ* ‡? Do negatives in Greek *cancel* or *strengthen* one another? What particles should be used (for instance) to express *either—or* in a sentence of this kind: "He will not *either* fight or yield §?"
- § 20. Are the verbals in *τέός* *act.* or *pass.*? What case of the *agent* do they govern? What case of the object? To what are these verbals in *τέός* equivalent, when they stand in the *neut.* with the *agent* (in the *dat.*) omitted? When may they be used in *agreement* with the object?

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\* That is, *ἕάν*, *ὅταν*, *ἐπειδάν*, &c.

† Hermann properly observes, that the *optat.* does not itself *express* the repetition of the *act*, but only carries with it the notion of *indefiniteness*, the repetition being marked by the *other verb*, e. g. either a *frequentative* verb, or the *imperf.* or *pluperf.* tense (which both express *duration*), or by an *aorist* with *πολλάκις*, &c.

‡ Wherever 'not' would be translated by *μή* (i. e. in *prohibitions* after *conditional* particles and particles expressing *purpose*), we must use not *οὐδέεις*, *οὐδέ*, &c., but *μηδέεις*, *μηδέ*, &c.

§ The particles that properly express *neither—nor*.

Express "WE SHOULD CULTIVATE VIRTUE," in two ways, with ἀσκη-  
τός and ἀρετή. What peculiarities are there in Attic Greek with respect  
to the use of these verbals? Construe πιστεύον ἐστὶν αὐτῷ, and πιστεύον  
ἐστὶν αὐτόν.

- § 21. What verbs govern two accusatives?
- § 22. What case does the *acc.* after the *active* verb become, when the *act.* verb  
is turned into the *passive*? When the *act.* verb governs two *accusatives*,  
may either of them remain after the *pass.* verb? Which? May the  
*dat.* of the *act.* become the *nom.* of the *passive*? Will the *acc.* after the  
*act.* then remain as the *acc.* after the *passive*? Construe (ἐγὼ) πιστίσ-  
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- § 23. Does the *acc.* ever follow an *adj.*? What *prepos.* might be supposed  
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govern the *acc.*? How is the *duration of time* expressed? How is the  
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- § 24. What case do *partitives*, &c. govern? What case do adverbs of *time* and  
*place* govern? What case expresses the *material* out of which a thing  
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- § 25. What case do verbal adjectives (in ἡσος, &c.), with a *trans.* meaning,  
govern? What case do verbs relating to *plenty*, *want*, *value*, &c., govern?  
What case do verbs relating to the *senses* govern? What exception is  
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- § 26. Mention two large classes of verbs that govern the *gen.*
- § 27. What case does καταγινώσκω (*condemn*) take of the *charge* or *punish-  
ment*? What case of the *person*? May we say, τοῦτο κατηγορεῖται  
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- § 28. In what case does the *price* or *value* stand? In what case is the thing *for*  
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*which* a person is *led*, *got hold of*, &c., put?
- § 29. In what case is the thing *with which* another is *compared*, put? How is  
'*greater than ever*' expressed? How is '*too great*' expressed? STILL  
GREATER: MUCH GREATER?
- § 30. How are two comparatives, joined together by ἤ, to be translated? By  
what words are superlatives strengthened? What force have εἰ τις καὶ

\* No: it must be, 'once the day.'

ἄλλος and εἰς ἀνὴρ? What case do περιττός, and adjectives in -πλάσιος, govern?

- § 31. What does the *dat.* express? What words does it follow? In what case is the *instrument*, &c. put? In what case is the *definite time when* put? Does the *dat.* ever express the *agent*? After what words is this most common? What case do verbs of *reproaching* take besides a *dat.* of the *person*?
- § 32. What does the *middle voice* denote? What are the tenses that have the *middle* meaning when the verb has it at all? Has the *aor. 1.* of the *pass.* form ever a *mid.* meaning?
- § 33. What are *deponent middle* verbs? Mention some *aor. 1. pass.* with *mid.* meaning. Some *fut. 1. mid.* with *pass.* meaning. How is 'by' (to express the *agent* after the *pass. verb*) translated?
- § 34. What signification does the *perf. 2.* (commonly called *perf. mid.*) prefer? Has it ever the *pure reflexive* meaning of the *middle*?
- § 35. What does the *fut. 3.* express? What notions does it express *besides* that of a *future action continuing in its effects*? What verbs have the *fut. 3.* for their regular future? What answers to the *fut. 3.* in the *active voice*? What is *generally* preferred to the *opt.* and *subj.* of the *perf.*? In what verbs is the *imperat. perf.* principally used? What does the *3 pers. imperat.* of the *perf. pass.* express? How is a *wish* expressed in Greek? What *mood* and *tense* are used if the wish *has not been* (and now *cannot be*) realized?
- § 36. Mention a use of the infinitive that the Greek and English *have*, but the Latin *has not*. What does the particle ὥστε express? With what moods does it stand? When may ὥστε take the *indic.*? How is *so—as* to expressed? How is *so—that* expressed?
- § 37. What does the *infin.* with the *article* in *gen.* express? When the *infin.* has a *subject* of its own, in what case does it *regularly* stand? To what is a *preposition* with the *infin.* sometimes equivalent? What *prepos.* with the *infin.* is equivalent to a sentence introduced by *because*? (examp. *b.*) When is the *subject* of the infinitive generally not expressed? When the *subject* of the *infin.* is omitted, because expressed with the former verb, in what case is the noun *after* the *infin.* generally put? What is this construction called?
- § 38. May *attraction* take place when the *infin.* is introduced by the *art.* or ὥστε?
- § 39. What kind of sentences may be translated into Greek by a *participle*? How may the English *verbal substantive*\*, under the government of a

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\* By 'verbal substantives' is meant the *participle* (in *form*) used as a noun. Becker's name, 'the *participial noun*,' is still better.



preposition, often be translated? How may the *first* of two verbs connected by *and*, be translated into *Greek*?

- § 40. What participle often expresses a *purpose*? Mention some verbs that take the participle where *we* should use the *infin.*, a *verbal substantive*, or '*that*.'
- § 41. By what are *φθάνω* and *λανθάνω* generally construed? Mention the adverbs and phrases by which *λανθάνω* may be construed. How may *λαθών* be construed? How *φθάσας* or *άνόσας*? When *φθάνω* and *λανθάνω* are translated by adverbs, how must the participles with which they are connected, be translated\*?
- § 42. Which case is put *absolutely* in Greek? What does the participle, put *absolutely*, express? In what *case* do the participles of impersonal verbs stand *absolutely*? When the *time* relates to a *person*, what construction is used instead of the *gen. absolute*? How is a *motive* which is attributed to *another person*, expressed?
- § 43. What does the relative often introduce? What use of the relative is less common in Greek than Latin (*Obs. 2.*)? In which clause is the *antecedent* often expressed? Where does the *relat. clause* often stand, when this is the case? With what does the relative often agree in case? What is this called? When the relative is *attracted*, where is the antecedent often placed? Is the antecedent ever wholly omitted?
- § 44. With what does the relative in *apposition* to a noun, generally agree in gender? Explain *ἔστιν οἷ*. What is the Greek for *sometimes*? *somewhere*? What is the English of *ἐφ' ᾧ* or *ἐφ' ᾧ τε*?—of *ἀνθ' ὧν*?—of *εἰ τις*?
- § 45. Give the English of *τοῦ οἴου σοῦ ἀνδρός*. How may this construction be explained? What words does *ὅσος* follow, when it has the meaning of *very*?
- § 46. What is the construction of *οὐδεὶς ὅστις οὐ*?
- § 47. What tenses follow *μέλλω* in the *infin.*? Which *infin.* is the *most common*? which the *least*?
- § 48. What *mood* or *tense* follows *ὅπως*, when it relates to the future? May it retain them in connexion with past time? Is the verb on which *ὅπως*, &c. depends, ever omitted? With what *mood* or *tense* is *οὐ μή* used? in what sense? According to Dawes, what *aorists* were *not* used in the *subj.* with *ὅπως* and *οὐ μή*? Is this rule correct? What is Buttmann's opinion?
- § 49. How is *μή* used after expressions of *fear*, &c.? When is the *indic.* with *μή* used in expressions of *fear*? How does it happen that *μή οὐ* sometimes stands with a verb in the subjunctive, but *without* a preceding verb?

\* By verbs.

- After what kind of expressions is *μη οὐ* used with the infin.? Mention some such expressions? Is it ever used with the participle? When?
- § 50. When is *μη* used with *relative* sentences, *participles*, *adjectives*, &c.? Does the *infin.* generally take *μη* or *οὐ*? When does it take *οὐ*? When should *μη* follow *ὥστε*? when *οὐ*?
- § 51. What case do some adverbs govern? How is *ὥς* sometimes used? When only can *ὥς* be used as a *prepos.*? What mood do *ἄχρι*, *μέχρι*, *ἕως*, *ἔστε* take, when there is no *uncertainty*? What when there is any *uncertainty*? Does *πρὶν ἂν* *ἔλθω* relate to the *past* or the *future*? How is 'before I came' expressed? Is *ἤ* ever omitted before the infin. after *πρὶν*\*?
- § 52. In what kind of questions is *ἄρα* generally used? What interrog. particles expect the answer 'Yes'? What expect the answer 'No'? What particles give an *ironical* force to *οὐ*? Does *οὐ* expect 'yes' or 'no' for answer? In what kind of questions are *εἴτα*, *ἔπειτα* used? What words are used as a simple *interrog.* particle? What participles are used with *τί* in questions? Construe *τί παθών*;—*τί μαθών*; In what kind of questions are they used?
- § 53. What are the proper forms of pronouns and adverbs for indirect questions? Are the simple *interrogatives* ever used in indirect questions? Are the *relatives* ever so used? When the person addressed repeats the question, what forms does he use? When a pron. or noun is the *acc.* after one verb, and the *nom.* before the next, which case is generally omitted?
- § 54. By what particles are *direct* double questions asked? By what particles are *indirect* double questions asked?
- § 55. After what verbs is *εἰ* used for *ὅτι*, *that*? After what verbs has *εἰ* the force of *whether*? When is *ἐάν* used in this way?
- § 56. How can an interrogative sentence be *condensed* in Greek? What clause may thus be got rid of?
- § 57. What is *ἤ μήν*? When is the *prepos.* *σύν* omitted? How is *ἀμφοτέρων* used? how *ἀμφοτέρα*? What force has *καί*, when it refers to *ἄλλος*? Explain the use of the *part. fut.* with *ἐρχεσθαι*, &c. How is *ἔχω* sometimes used with a *past partic.*? How is it used with *ληρῆν*, &c.? How is *φέρων* used in some expressions?
- § 58. To what is *δικαίως εἰμι* equivalent? How is *ὅσον* used? What words are followed by *ἤ*? After what phrases is a tense of *ποιεῖν* omitted? By what are a person's *quoted* words introduced? How is the *aor.* used with *τί οὐ*;

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\* Yes: in Attic Greek nearly always.

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or CONJUGATION.]

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## ADDENDA ET CORRIGENDA.

Page.	Art.	Line.	
2.	note *	5.	<i>p</i> sounds are π, β, φ: <i>k</i> sounds κ, γ, χ: <i>t</i> sounds τ, δ, θ.
5.	21.	5.	for <i>feel pain</i> read <i>am vexed</i> .
9.	32.		<i>Obs.</i> This use is here attributed to the <i>pres. subj.</i> , because no more can be learnt from example <i>b</i> . When the <i>aor.</i> should be used, is taught by 68, 2.
11.	40.	2.	for <i>oblique</i> read <i>any</i> .
14.	52.	3.	ἀγαπᾶν = <i>to be contented with</i> , also takes the <i>acc</i> .
18.	67.	1.	Hermann blames Buttmann for not adopting the distinction pointed out by him, that μῆ with the <i>imperat. pres.</i> is used when a man is told to <i>leave off what he has already begun</i> ; μῆ with <i>aor. subj.</i> when he is told <i>not to begin</i> an action. It seems to me that this is not a <i>new</i> distinction, but a <i>consequence</i> of the difference between the moods of the <i>present</i> and those of the <i>aorist</i> . The <i>pres. imperat.</i> being nearly equal to, 'don't go on doing so and so,' will plainly be generally used of a <i>course</i> of action already begun: but remove the commencement of a course of action to future time, and the <i>pres. imperat.</i> will, I suppose, be properly used.
20.	note f.	1.	for 48, n. read 48, h.
25.	89, c.	1, 2.	for δῆ read δῆ.
31.	108.	3.	} for ὤε read ὠε.
	109.	1.	
62.	204.	1.	for <i>perf. pass.</i> read <i>imperat. perf. pass.</i>
75.	note P.	2.	add: 'the <i>p</i> is however only occasionally added.'
78.	note Y.	4.	for P. read B.
81.	257.	2.	for what follows the last comma substitute: 'but in the case it would stand in, if it were in the principal clause.'
116.	370.	1.	note <sup>d</sup> is at the bottom of page 115.
	378.	1.	for <i>later</i> read <i>last</i> .
117.	379.	3.	for <i>down</i> read <i>now</i> .
121.	417.	4.	for 253 read 353.

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